A. M. D. G.

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OF THE

IRISH PROVINCE, S.J.

VOL. I., NO. VII., JUNE, 1903.

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A SHORT HISTORY

OF

SOME EARLY IRISH JESUITS.

(*Continued*).

By REV. J. McDONNELL, S.J.

FATHER HENRY FITZSIMON.

In Kilkenny, on the 29th November, 1643, died Father Henry Fitzsimon, a native of Dublin. During nearly half-a-century he was justly regarded as perhaps the ablest scholar, and certainly the most distinguished priest of his time in Ireland. Wood says of him n his *Athenæ Oxoniensis* that "he was esteemed the chief disputant among those of his party, and so ready and quick that few or none would undertake to deal with him; he was a pillar of the Catholic Church, being esteemed in the better part of his life a great ornament among them, and the greatest defender of their religion in his time." Moréri, in his *Dictionaire Historique*, speaks of his "eminent talents for controversy, and his extraordinary facility of extempore speaking," and adds, "it is doubtful whether, as a controversialist, he was ever equalled by his kinsman and opponent, James Ussher." Bishop Routh, in his *Hibernia Resurgens*, says of this illustrious Irish Jesuit: "He was a subtle professor of philosophy, a great athlete of Christ, renowned in his prison, powerful in controversy, and successful in bringing back wanderers to the fold; how great a man he was can be judged from his writings."

In April, 1583, Henry Fitzsimon matriculated at Hart's Hall, Oxford, and in 1587 he was converted to the Catholic religion by Father Thomas Darbyshire, an English Jesuit.

Having joined the Society, he studied under the famous Father Lessius, and so distinguished himself that he was appointed to the chair of Philosophy in the College of Douay, where, out of twelve hundred students three hundred and forty were studying philosophy. About the year 1596, the Father General sent him with Father Archer to Ireland, where he at once gave abundant evidence of

commanding talents as a preacher, and showed a fearless spirit in exercising charity towards all. He bravely ventured the danger of celebrating solemn High Mass in Dublin with a full orchestra, a sight which had not been witnessed in the Irish capital for forty years before. He also instituted a sodality of the Blessed Virgin, which was productive of much good, and, as we are told, almost all in the town of Drogheda joined it. He was at length apprehended and confined a close prisoner in Dublin Castle, where for five years he underwent untold sufferings and privations. Soon after the accession of King James I., owing to powerful interest used in his behalf, he was released from prison, and hurried as an exile on board a ship bound for Bilbao, but before he left the gaol he had reconciled many to the Catholic Church. In 1606-7, we find him in Belgium, probably making his third year of probation, during which time it was his delight to visit the sick, to attend the infected, and to assist prisoners and persons condemned to death. But his heart still yearned after a return to the field of hardship and danger in his own afflicted country, and at last, in 1630, the Superiors allowed him to follow his inclinations. He found the fury of persecution raging more fiercely in Ireland than ever: "Nothing goes on here," he writes, "but burning and slaughter, fire and sword." Father Cavel, who lived in the Dublin residence, being paralyzed, and thus unable to escape from his pursuers, was seized and heavily flogged, and flung into a vessel with nineteen other religious and priests. In the Drogheda residence, Fathers Robert Bath, John Bath, and John More were imprisoned by the Puritans, and Father Fitzsimon was especially marked out for vengeance, and condemned to be hanged. In order to save himself he was forced to fly in the darkness of the night. "Winding his way through sequestered woods and dells," says Dr. Oliver, "he took up his quarters in a wretched cabin that he found in a morass, where he lay hid from those who were hunting after his life. Though exposed to the pitiless storm and suffering every privation, Father Fitzsimon never lost his serenity and elastic gaiety, and was always ready to administer consolation to others. But this winter campaign broke down his constitution. Having been removed to a place of comparative comfort, he was treated by his brethren with the most affectionate care and charity. His strength, however, was by this time exhausted, and after a short illness he passed, full of days and merits, to enter on his eternal rest, with the names of Jesus and Mary on his lips.

Among his writings are—(1) A Catholic Refutation of Mr. John Ryder's Claim of Antiquity; (2) Reply to Mr. Ryder's Postscript; (3) An Answer to Certain Complaintive Letters of Afflicted Catholics for Religion (these three works being printed at Rouen in 1608); (4) The Justification and Exposition of the Divine Sacrifice of the Masse, Douway, 1611; (5) Britannomachia Ministrorum; (6) Catalogus Sanctorum Hiberniæ, Liege, 1619.

FATHER WILLIAM BOYTON, MARTYR.

In the Cathedral of Cashel, in Ireland, on the 13th September, 1647, died Father William Boyton, a native of Munster, barbarously murdered out of hatred against the faith. He was born in the year 1609, and made his first studies in Ireland, under Father John Shee, S.J. He afterwards studied for three years at St. Omer's, was admitted into the Society at Brussels by the Provincial of Belgium, in 1630, and sent by him to Mechlin for his noviceship. Returning to Ireland in due time, he there won the crown of martyrdom. The heretical army, to the number of 7,000, under Lord Inchiquin, having seized possession of the town of Cashel, the garrison, together with the priests and religious and many of the citizens, withdrew to the Cathedral, which occupied a strong position on the famous Rock of Cashel, where they held out till overwhelmed by superior numbers. "When all resistance had ceased,' writes the Superior of the Irish Jesuit Mission, "the cruelty of the heretics was displayed against the priests and religious . . . Twenty priests were martyred within the sanctuary," together with a multitude of old men, women and children, whose only weapon was prayer. Among them was Father Boyton, who fell covered with blood at the foot of the altar, after having given absolution to these noble-hearted Catholics. His last words to his faithful flock were an exhortation to them to remain faithful in the profession of their holy religion. While so employed he was pierced through with a sword by an heretical soldier in a frenzy of anger. He died a glorious martyr for the faith before the altar of the Blessed Virgin, on September 13th, 1647.

FATHER JAMES EVERARD.

At the residence of Cashel, in Ireland, on Good Friday, the 16th April, 1647, died Father James Everard. He was a native of Fethard, where he was born in 1575. He entered the Society in Portugal in the year 1597-8, and was sent to the Irish Mission from Spain in 1607. He had already, in 1605, offered himself for that Mission, but could not be spared at the time. Just about the time of his arrival in Ireland his brother, who was a judge, quitted the bench rather than be false to the dictates of his conscience. Father Everard was very distinguished as a preacher, and for forty years laboured in Ireland, chiefly in the town of Cashel, with untiring energy and zeal, amid innumerable perils. Cashel was the chief scene of his apostolic ministrations. Though of a delicate constitution, and generally in bad health, he was at all times most prompt and eager in the generous discharge of his duties. Severe to himself, he was all gentleness and charity towards others. The venerable old man was found dead upon his knees on the morning of Good Friday, at the age of seventy-two years, of which he had spent fifty in the Society.

FATHER ROBERT NETTERVILLE, MARTYR.

At Drogheda, in Ireland, on the 15th June, 1649, died Father Robert Netterville, a glorious martyr for the faith. He was born in Meath in 1582, entered the Society in Italy during the year 1604, and returned to Ireland in 1617. In spite of his age and infirmity, he was dragged from his bed by the heretical soldiers, and so cruelly beaten with clubs that the bones of his neck and shoulders were broken, *effractis ad callem et humeros ossibus*. He was left half killed on the highway, and died from his wounds four days afterwards. His only offence was the double fact of his being a priest and a Jesuit, and he was full of joy at being found willing to suffer and die for Christ.

FATHER MATTHEW O'HARTEGAN.

Place and time of death uncertain, died Father Matthew O'Hartegan, an Irishman. He was born in St. John's Parish, Limerick, and entered the Society about the year 1626. Having laboured for many years in his native land, Father O'Hartegan was, in 1642, sent to the Court of France by the Catholic National Association and the Bishops of Ireland, to solicit the aid of the French monarch on behalf of their afflicted countrymen. He states that Ireland presented at that time a scene of universal conflagration and bloodshed, and that the Catholics were fighting for freedom of conscience, for their lawful king, and for their country against the Puritans. From a letter of his dated from Paris, March 30, 1643, we learn that, while he was still in the French capital, a petition was sent to him on the part of twenty-five thousand Irish Catholics, who, by the persecution and iniquity of the times, had been driven from their country, and forced to settle, apparently as slaves, at St. Kitts and the adjoining islands of the West Indies. Their petition had been brought over by the French admiral, Du Poenry, who backed their entreaty that two Irish Jesuits might be sent to administer the consolations of religion to these destitute and sorely-afflicted exiles. For this Mission, so full of danger and suffering, Father O'Hartegan at once most generously offered himself, earnestly entreating to be sent, and representing the vigour of his constitution, which, he protested, would enable him to face such labours and privations as might be in store for him. Hardiman says that Stubbers, the Governor of Galway in those days, was in the habit of making excursions by night into the country with armed soldiers, and carrying off as many as a thousand people at a time, whom he transported to the West Indies. "God alone knows," says a contemporary writer, "the severity of the lot that awaits the Irish children in that slavery. We may form some idea of it from what happened to some of our nation there last year. The heretics, seeing that the

Irish were prospering in the Island of St. Kitts, seized in one night and bound in chains three hundred of the principal of them, and carried them off to a desert island, that they might perish there of cold and hunger. This was, alas! too sadly realized in all except two, who, through despair, cast themselves into the sea, resolved to risk their lives on the waves rather than on the barren rocks. One of them soon perished; the other reached the mainland, bearing the sad news of the dreadful fate of his companion." Such was the living death to which the heroic Irish Jesuit offered himself. Of the subsequent fate of Father O'Hartegan we are unfortunately left in total ignorance. We can only surmise that in those distant and inhospitable islands an exile, for the love of God and out of zeal for the salvation of his afflicted countrymen, whose lot he shared so generously, he died like Francis Xavier, a death abandoned and unknown, but glorious beyond all telling in the eyes of God and of His angels.

FATHER STEPHEN WHITE.

In Galway, date of death uncertain, died Father Stephen White, a native of Clonmel. Born in the year 1573-4, he entered the Society about the year 1599. Archbishop Ussher speaks of him as being "a man of exquisite knowledge in the antiquities not only of Ireland but also of other nations." Another writer of repute does not hesitate to call him "one of the most learned men in Europe," and states that on account of his vast erudition he was commonly styled "Polyhistor." He wrote various learned works, one of which, *De Sanctis et Antiquitate Hiberniæ*, was earnestly requested for publication by some of the Bishops of Ireland, who themselves undertook to defray the cost of printing. He professed theology with great distinction. He died in Galway between 1646 and 1648.

FATHER DAVID GALWEY.

In his native city of Cork, on the 22nd December, 1649, died Father David Galwey. In 1604 he was sent by Father Holywood, then Superior of the Irish Mission, to join the Institute in Rome. After his ordination he returned to Ireland, where he devoted himself with overflowing charity and zeal to the arduous work of the Mission. At Cork, we are told, he soon became the idol of the entire city for his charity to the poor, the sick, and those confined in prisons. About the year 1619, Father Holywood sent him on a mission to the Scotch Islands of Islay, Oronsay, Colonsay, Gigha, Cantire, and Arran. In Islay, Galwey converted or reconciled to the Church about forty of the inhabitants, and said Mass for them: a sacred function which they had never before witnessed; thence he went

to Oronsay, and afterwards to Colonsay, in each of which islands he reconciled about forty adults, and said Mass. In Jura he did likewise, and baptized eight children. In Cantire the Protestant church was abandoned to the sexton and the minister, the latter of whom went in search of his flock with a body of soldiers, armed with swords, pikes, and other offensive weapons, so that the Father had barely time to seek shelter in a neighbouring hut, whence he animated his new converts by reminding them of the constancy of their Celtic brethren beyond the sea. Many, indeed, were the hair-breadth escapes the good Irish Father had in his efforts to bring spiritual aid to these neglected Scotchmen in their island homes; and so great were the sufferings and privations he endured that during five months he said he did not remember to have slept a single night in a bed. The inhabitants of these islands told him that there was a prophecy that *a servant of St. Patrick* would come from Rome to their help. On his return journey it is said that, one day, sailing in his little barque, he met a number of Scotch fishermen, who took him for a merchant, and began to question him about his wares. "I am not a merchant," replied the Father, "my only trading is in immortal souls." "What!" said they, "is it merely in order to gain men over to your religion that you offer yourself to so many sufferings and fatigues?" When he assured them that such was the case, and that in order to win souls to God he was ready to face anything, their wonder and admiration knew no bounds. "That must surely be the true religion," they cried, "that makes people willing to make such sacrifices for the sake of saving souls." Whereupon they gladly embraced the opportunity of being instructed, and the holy priest had the consolation of receiving them all into the true fold. Towards the end God was pleased to try His servant in the crucible of tribulation. The last years of this great missioner's life were years of intense suffering, borne with heroic patience. A terrible cancer took possession of his hand. One by one his fingers dropped off. When, at last, he lost his thumb, his only exclamation was, "Alas! now I can no longer say Mass." His holy death took place shortly after, at the age of seventy years, of which he had spent forty-five in the Society.

FATHER JOHN BATH, MARTYR.

At Drogheda, on the 16th August, 1649, died Father John Bath, a glorious martyr for the Faith. He was a son of Christopher Bath, at one time Mayor of Drogheda, and was ordained as a secular priest in Spain. Having discharged his sacred functions for a year in Drogheda, he was admitted into the Society at Dublin, in 1638, by Father Robert Nugent, the Superior of the Irish Mission, and was sent to make his novitiate at Mechlin. On his return he was appointed to the residence of Drogheda, where he laboured for many years

with great zeal amid many and terrible privations. What the Irish Jesuits had to suffer at this period may be inferred from the following passage contained in a letter addressed by the Superior of the Mission to Rome in 1642:—"No pen," he writes, "could describe the miseries of this kingdom. Nothing is seen or heard of but depredations, murders of women and mere children, burning of property, and utter ruin of families and homes. . . ." Later on, in the same year, he writes that up to the previous May—"No event was more common than the promiscuous murder of innocent Catholics of every sex, rank, and age, for the Puritans were well armed and greatly enraged. They burned villages, hamlets, and whole towns, together with the mansions and castles of the nobles and country gentlemen; set fire to the barns and cornfields, being determined to destroy the whole race, and leave no trace of an Irishman behind. . . Several Religious and other clergymen have already been put to death. No Jesuit has as yet received that honour; but Fathers Robert Bath, John More, and John Bath, who lived in the Drogheda Residence, have been imprisoned by the Puritans for a whole month, and their future fate remains uncertain." In a postscript he adds, "I have just heard that the two Fathers Bath are still hidden in Drogheda, and that Father More has escaped; but Father Lattin has been taken and imprisoned. We have lost all our property here for the present."

When Drogheda was sacked by Cromwell's soldiers, Father John Bath and his brother Thomas, a secular priest, were seized by the heretics, and hurried along to the market-place. Here they were greeted with scoffs, and every kind of vile language was directed against the Pope, the Papists, and the Jesuits. They were then cruelly beaten with sticks, and at length, pierced with bullets, gained the glorious palm of martyrdom. Father Bath spent over ten years in the Society.

FATHER GREGORY DOWDALL.

At Ross, in Ireland, on the 9th August, 1650, died Father Gregory Dowdall, a victim of charity in the service of the sick, and a model of zeal, humility, and self-denial. During the siege of Ross he was as an angel of comfort to the inhabitants. When the town was taken by the Parliamentary troops he was the only priest who remained at his post; and during the ravages of the plague he devoted himself singlehanded, with heroic zeal and self-sacrifice, to the assistance of those whom it had attacked. Disguised as a gardener, selling fruit and vegetables, he contrived to elude the vigilance of his enemies, in order to console and hear the confessions of the poor afflicted Catholics, and to encourage them to suffer patiently for God. At length, overcome with labour and hardship, he himself caught the infection. When the Superior at Waterford

heard of his illness, he sent a Father to his assistance, and from his hands the dying missioner received every attention and all the consolations of religion. Father Dowdall died on the 9th August, 1650, at the age of thirty-six years, eighteen of which he had spent in the Society.

THE HON. FATHER GEORGE DILLON.

The Hon. Father George Dillon, son of the Earl of Roscommon, died at Waterford in the service of the plague-stricken on the 4th of August, 1650. Every virtue shone forth in his life, especially generosity and fervour in the service of God. "As a missionary," says Dr. Oliver, "he was a pattern of the inward spirit, full of zeal, meekness, and charity. He used to insist among his brethren on the necessity of unwearied labour, whilst the Almighty blessed them with health and bodily vigour, as old age was a period rather of patient suffering than of active exertion. Exhausted with the duty of daily and nightly attendance on the sick at Waterford, when the plague raged in that city, he himself was at length numbered among its victims on the 4th August, 1650." He died most piously in a state of intense suffering, which he bore with heroic patience, having at the last the Holy Name of Jesus on his lips. He had attained the fifty-third year of his age, and the thirty-fifth of his religious life.

FATHER PATRICK LEE.

On the 24th March, 1650, at the Novitiate of Kilkenny, in Ireland, died Father Patrick Lee, a victim of his devotion in the service of the plague-stricken. He had been received into the Society the previous year, on the eve of the Annunciation of the Blessed Virgin, and on receiving permission to devote himself to the service of the sick, when Kilkenny was ravaged with the pestilence, he clearly foretold that the anniversary of his entrance into the Society would also be the day of his death. "It is incredible," says Dr. Oliver, "how this angel of comfort assisted, relieved, and restored so many of his fellow-creatures by his heroic courage, active zeal, and medical services, for he was a physician of body as well as of soul." So great was the reputation for sanctity that he enjoyed in Kilkenny, that as soon as it became known that he was attacked by the disease the people of the town hurried in crowds to receive his parting blessing, and to kiss his soutane, whereby many, it is said, were restored to health. "His death," says Oliver, "was justly regarded as a national calamity."

FATHER JAMES WALSHE.

At his native city of Waterford, in Ireland, on the 3rd June, 1650, died Father James Walshe, a martyr of charity, while attending the plague-stricken. He was a great lover of religious discipline, very learned, and a man of remarkable candour. His fellow-labourer, Father George Dillon, S.J., survived him only two months. Many other Waterford Jesuits of this name are mentioned as having laboured in their native land, the most remarkable of whom was Father Richard Walshe, who was celebrated as a preacher, both in Spain and Ireland, and was brother of Dr. Thomas Walshe, Archbishop of Cashel.

FATHER CHRISTOPHER NETTERVILLE.

In Galway, on the 25th August, 1651, died Father Christopher Netterville, sixth son of Viscount Netterville, and brother of Father Nicholas Netterville, also working on the Irish Mission. Born in Meath in 1615, and having studied humanities in the Jesuit College in Galway, he entered the Society at Mechlin in 1631, and was sent on the Irish Mission in 1642. He laboured with great zeal in Ireland for nine years, and was beloved by all on account of his innocence of life, sweetness of disposition, and remarkable piety. During the civil wars in the time of the Commonwealth he was compelled, owing to the fury of the persecutions, to conceal himself like St. Athanasius for more than a year in his own father's sepulchre—"instar primi Athanasii anno integro et amplius in sepulchro paterno delituit." He gave a splendid example of patience and resignation in bearing a long and painful disease. He met death with singular joy, thanking God with great fervour that he was dying in the midst of his religious brethren. Prematurely worn out with the suffering, privation, and fatigue incidental to the life of every Jesuit in Ireland in those days of fierce and relentless persecution, he died at the early age of thirty-six years, twenty of which he had spent in the Society.

FATHER WILLIAM MALONE.

In Seville, whither he was banished into exile, died on the 18th August, 1655, Father William Malone, a native of Dublin. Having entered the Society in Rome, in the year 1606, and made his studies in that city and in Portugal, he was sent, in 1615, to the Irish Mission, "To which," says Dr. Oliver, "during nearly a quarter of a century he rendered good service by his splendid talents, apostolic zeal, and extraordinary prudence." Early in the year 1635 he was summoned from Dublin, where he was Superior, to preside over the Irish College of St. Patrick in Rome, and

he continued to be its Rector for several years. On the 23rd of December, 1647, he was appointed to succeed Father Nugent as Superior of the Irish Mission. He fell, in truth, upon hard times, when the fury of the Cromwellian persecution threatened to make a clean sweep of all the priests and Catholic laymen in the land, and when, owing to the obstinacy of the pursuit, Sir William Parsons predicted that within a twelvemonth not a single Catholic would be found in Ireland. So close a search was made for priests that the Bishop of Kilmacduagh, giving an account of the state of Ireland at the time to the Cardinal Protector, writes: "Not one out of ten of the ecclesiastics has escaped this search, and those who have escaped lead a life of extreme misery, concealed in the mountains and forests. All day long they lie hid in caves, coming out at night for a few hours to minister to the spiritual wants of the Catholics." In such a state of affairs it is not surprising to find the new Superior expressing his conviction that the effort to protect and provide for his subjects was more than he could maintain, and that he "was weary even of his life" During the siege of Waterford he was in the town, and on its capture he was seized and sent into banishment. On reaching Seville he was appointed Rector of a college in that city. "There," says Oliver, "he consummated his course of usefulness in August, 1656, at the age of seventy years." The same writer assures us that, "Father Malone will always rank among the ablest champions of orthodoxy through his great work, entitled, *A Reply to Mr. James Usher His Answere*, a quarto volume, printed at Douay in 1627, and dedicated to King Charles I. of England."

FATHER JOHN CAROLAN.

In Ireland, at a date unrecorded, died Father John Carolan, having been hunted to death by the Cromwellians. He was born in Meath during the year 1595, and, having made his studies previously to entering, he joined the Society as a Priest on November 17th, 1624. He was a good Latin and Irish scholar, and taught Humanities in the Irish Jesuit Colleges for sixteen years. In 1649 he was stationed at Galway, being then sixty-four years of age. He was fiercely and relentlessly pursued by the Cromwellian soldiers, who would doubtless have conferred on him the martyr's crown had they succeeded in capturing him. He may, indeed, be said to have won the palm of martyrdom, for he finally succumbed to the fury of his persecutors, and died of exhaustion and hunger, a true confessor of the Faith, some time between the years 1652 and 1656.

FATHER NICHOLAS NUGENT.

At Oporto, on the 3rd November, 1656, died Father Nicholas Nugent, a native of Meath, in Ireland. He belonged to a very distinguished family, and was trained in the practice of piety from his youth. It is

said of him that when a child, hearing his elder brother, Father Robert Nugent, also a member of the Society, discoursing on the malice and enormity of mortal sin, he conceived so great a horror and detestation of it, that during the course of a long life he never offended God by any serious fault. He studied Philosophy at Antwerp, when he took the degree of Master of Arts, and having in the meantime been received into the Novitiate at Rome, he made his theology at Evora. He was then sent by his superiors to Ireland, about the year 1615, and laboured in Dublin with great zeal and fruit, till he was captured by the priest-hunters in the house of his uncle, Lord Inchiquin, and carried off to Dublin Castle. He was here kept in close and irksome confinement for four years, and while in prison composed several pious Irish hymns, which became very popular, and were sung throughout Ireland. Bishop Routh tells us that Lord Inchiquin was fined £500 (£4,000 or £5,000 of our money) for sheltering him. During his imprisonment he converted many persons, and being released resumed his labours with renewed fervour. He was working in Galway in 1649. In the following year he sailed for Oporto, where he devoted himself with great zeal to the interests of religion, and edified all by his humility and sanctity. Many miraculous cures are attributed to him, and after his death objects that had belonged to him were eagerly sought after as relics by the people and nobility of Oporto. He died at the age of seventy years, of which forty-seven were spent in the Society.

FATHER ROBERT NUGENT.

In Ireland, about the year 1660 precise, date and place of death being uncertain, died Father Robert Nugent, brother to Father Nicholas Nugent, and uncle to Lord Inchiquin. He was born in the year 1574, entered the Society in 1601, and was, at the urgent request of Father Holywood, sent to the Irish Mission in 1611. He succeeded Father Holywood as Superior of the Mission, and amid incredible dangers and privations, guided its future with great prudence and fortitude during the long space of over twenty years. Pere Verdier, then Visitor of the Mission, speaks of him as a man of singular merit: "Vir plane illustris, omnique exceptione major." For seven years Father Nugent was subjected to fierce and continuous persecution. He generally made his excursions at night, and although the roads were constantly beset by soldiers, yet with the help of Providence he frequently passed unmolested through the midst of them, whilst, urged by the fervour of his zeal, he persevered in preaching to large assemblies of the people. Of the perils and privations by which the Irish Mission was encompassed he writes on the 10th November, 1642: "Nothing is more familiar to us than the promiscuous murder of innocent Catholics of every sex, age, and rank. . . . The tumults of war have deprived the members of our Society of

any certain means of subsistence. . . Several religious and other clergymen have been put to death already. . . We have lost all our property here for the present . . . and Father Lattin is kept in the closest custody in a horrible prison." Such were the surroundings amid which a large portion of Father Nugent's life was spent. Dr. Lynch, the learned author of *Cambrensis Eversus*, speaking of the Superior of the Irish Jesuits, says, "He possessed a singular knowledge of theology and mathematics, showed wonderful industry in reclaiming sinners, and was of extraordinary humility and self-contempt." He was also a distinguished preacher, and by no means unskilled as a musician, for he was able to do much towards the improvement of that national instrument the Irish harp. He died between 1651 and 1666.

FATHER JOHN YOUNG.

In Rome, on the 13th July, 1664, died Father John Young, an Irishman, for five years Master of Novices in the Novitiates at Kilkenny and Galway. He was a man of such reputation for sanctity that according to the Father-General's direction he was buried in a place specially set apart for himself, and his panegyric was pronounced in the refectory of the Roman College. The Counties of Cork, Waterford, and Galway were for thirty years the principal scene of his zealous labours. When the inhabitants of Cork gave up without hesitation their property, their homes, and even the necessary means of subsistence rather than abandon their Faith, their heroic act of fidelity was universally regarded as the fruit of his apostolic zeal. Father Young had, without flinching, faced death on the scaffold, imprisonment, and the plague; and among the people he enjoyed the reputation of a thaumaturgus and a saint. Eye-witnesses assure us that they saw him surrounded by a halo of light, raised from the ground, and conversing with the angels; he revealed to sinners the secrets of their consciences, and on one occasion raised a dead child to life in order to baptize him.

In the eyes of this holy man, the entire perfection of a Jesuit depends on prayer and the exact observance of the rules. On one occasion, when a religious of the Society remarked in his presence that the rule about seeking continual mortification in all things appeared to him to be rather a matter of theory than of practice, he replied: "Our Holy Father has not prescribed us anything in the matter of perfection to which we cannot attain."

To some who ventured to question this statement, he said that, as far as he himself was concerned, he did not remember ever to have failed in the observance of this rule.

In a letter dated from Kilkenny on the 30th January, 1647, speaking of the Irish novices, he writes: "I do trust in the Lord that they will not degenerate from the primitive spirit of our fathers. They are trained in the simplicity of obedience, in a contempt of themselves and of the

world, in the conquest of their passions, and in the renunciation of self-will. They have learnt the practice of poverty, and of a candid and unreserved manifestation of conscience, maintaining inward conversation and holy familiarity with God. In these things, praise be to God, they are most observant and most eager. Nothing is omitted which the rules prescribe for their full conformity to the spirit of the Society of Jesus." Among Father Young's novices were Stephen Rice and William Ryan, who afterwards became men of note, and it would seem Superiors of the Irish Mission. He died at the age of seventy-five years, of which he spent fifty-four in the Society. A small portrait of Father Young is possessed by the Irish Novitiate at Tullamore.

FATHER JOHN TALBOT.

In Ireland, about the year 1670, died Father John Talbot. He was brother of Richard Talbot, Duke of Tyrconnell, Viceroy of Ireland, and of Father Peter Talbot, also a Jesuit, and afterwards Archbishop of Dublin. Born at Carton, in the County Kildare, in 1611, he entered the Society in 1632, and came to the Irish Mission in 1638. He was a man of remarkable ability, and is spoken of by his brother, Dr. Talbot, as "a distinguished defender of the Roman Faith." He had the happiness of meeting Father Mastrilli, the future martyr, in Lisbon, and of hearing from him the story of his cure by St. Francis Xavier. He laboured on the Irish Mission for about thirty years, with great zeal and fruit, as preacher, confessor, and professor of Humanities, and died some time between the years 1666 and 1674. Peter Walsh, though a fierce enemy of the Society, speaks of him as an "honest Jesuit," a description which this worthy evidently considered could be applied to but few of his religious brethren.

FATHER IGNATIUS BROWN.

At Valladolid in Spain, late in the year 1679, died Father Ignatius Brown. He was born in Waterford in 1630, and after completing his course of Philosophy at Compostella, there joined the Society at the age of twenty-one. He became an eminently learned man, characterized by great zeal and virtue. He left Compostella for Ireland in the spring of 1663. In 1666 he was engaged at Waterford in preaching, catechising, and administering the Sacraments. The Annual Letters of the years 1671 to 1674 speak of him as forming, along with Father Maurice Connell and Father Robert Mead, a glorious triumvirate, powerful in word and work, and promoting most zealously amid poverty, suffering, and persecution, the cause of religion, especially in the southern portions of Ireland. He was a very eloquent and indefatigable preacher, thus rendering splendid service to religion in Cork, Drogheda, Waterford, and other towns of Ireland. Despite repeated threats of imprisonment

and exile, he continued with unremitting zeal to exercise his apostolic functions, until, worn out with fatigue, he was forced by enfeebled health to withdraw from the scene of his arduous labours in the summer of 1673. He next proceeded to Paris, where, through the influence of Pére Ferrier, confessor of Louis XIV., and the generous assistance of Queen Catherine of England, he forwarded letters patent for the erection of an Irish House of Studies at Poictiers, of which he was afterwards named first Rector. Later on, he was appointed confessor to the Queen of Spain. He died at Valladolid, in 1679, on his way to Madrid. He wrote several learned works, among which are "The Unerring and Unerrable Church," a reply to a sermon by Andrew Sall, preached at Christ's Church, Dublin, in 1674; "An Unerrable Church or None"; "Pax Vobis," etc.

FATHER STEPHEN GELOUSE (OR GELLOW).

In Ireland, date of death uncertain, died Father Stephen Gelouse, or Gellow, a native of Meath, a man of varied attainments and great apostolic zeal. Born in 1614, he was admitted into the Society, in Dublin, in 1639, by Father Robert Nugent, then Superior of the Mission. Having made his novitiate at Mechlin, and completed his studies, of which two years and a-half were devoted to Philosophy under Father Henry Cavell, in the Dublin residence, he was sent, in 1649, for a short time, to teach Humanities in the College at Kilkenny. The following year he began his long and arduous career of missionary labour in Ross, where for nineteen years he exercised the functions of the sacred ministry with wonderful success and zeal. "No dangers that threatened him from the Cromwellian party, who filled every place with blood and terror," writes Dr. Oliver, "could deter this genuine hero from doing his duty; no weather, no pestilential fevers, no difficulties could hold him back from visiting the sick and the dying in their meanest hovels. . . . . His services were always at the command of the distressed Catholics; it was his food and delight to exercise the works of mercy, spiritual and corporal." Hunted like a wolf, with a price on his head, and in constant danger of his life at the hands of the cruel pursuivants, the life of a priest, and especially of a Jesuit, in those terrible days of the Cromwellian persecution, was one continued course of suffering and privation. No one dare offer him a shelter under pain, if the priest were discovered in his house, of being hanged before his own hall door, and having all his property confiscated to the Crown. Nevertheless, Father Gelouse continued to offer up the Holy Sacrifice each day. Though four times arrested, he succeeded each time in effecting his escape. He adopted every kind of disguise, appearing in turns as a dealer in fagots, a servant, a thatcher, a porter, a beggar, a gardener, a miller, a tailor, a milkman, a pedlar, a carpenter, a seller of rabbit-skins, etc. At the restoration of Charles II. he set up a school at Ross, which

for the piety, number, and proficiency of its students soon took the foremost place among the educational establishments of the country. This school had to be abandoned during the persecution of 1670. He then removed to the neighbourhood of Dublin, where he again opened a school and taught about forty scholars. In 1673 he ventured to re-open his school at Ross, but the fanatical spirit that governed the country proved too strong for him, and after three months he was forced to abandon his splendid and persevering endeavours for the spiritual and literary welfare of the young. He was still living in 1675.

FATHER MAURICE CONNELL.

At Cork in Ireland, in the year 1687, died Father Maurice Connell, a native of Kerry. He was born in 1615 of a distinguished family, *genere nobili oriundus*, and entered the Society in Rome in 1641. In 1649 he joined the Irish Mission, and was stationed at Ross, and afterwards at Cork, where he laboured with the greatest zeal and fruit as missioner and catechist. He spent seventeen years on the Irish Mission, and is spoken of in the Annual Letters of 1671-4 as the "Thaumaturgus" of Ireland. Kerry seems to have been the principal theatre of his apostolic labours. "He was truly," says Dr. Oliver, "an eye to the blind and a foot to the lame, and the father of the poor. Like his Blessed Master, he went about doing good, and, like Him, he was cruelly outraged and persecuted." He was for some time imprisoned for the faith. At length, full of years and merits, and worn out with labour, this apostolic man gave up his holy soul to God at the advanced age of seventy-two.

FATHER NICHOLAS NETTERVILLE.

Probably in Dublin, about the end of November, 1697, died Father Nicholas Netterville, eighth son of Viscount Netterville, Baron de Ballegart, and brother of Father Christopher Netterville. His mother, Lady Eleanor Netterville, was niece or grandniece of the Earl of Kildare, and sister of Father William Bath, S.J. Born at Dowth, in County Meath, in 1621, he entered the Society at Mechlin at the age of twenty, and afterwards taught philosophy and theology in France with great distinction. Returning to the Irish Mission in 1686, he became chaplain to the Duke of Tyrconnell, then Viceroy of Ireland. He gained high reputation as a preacher, and was looked upon as a profound theologian, and a very learned man. Archbishop Talbot says of him, in his *Hæresis Blackloana*, p. 19: "The opinion of such a man as Father Netterville is of as much weight as that of all the other theologians whom I consulted. This man has done great honour to his nation on account of his extraordinary genius and penetration, and the learning with which he lectured for many years in the most celebrated Colleges of France." In 1679 he was proscribed by name, and sentenced to banishment; nevertheless,

we learn from the report of a spy, still preserved in St. Patrick's Library, that on March 2nd, 1697, "he was lodging at the Quay, in Dr. Cruice's house." He died full of years and merits, between November 17th and December 30th, 1697.

FATHER FRANCIS WHITE.

In his native city of Waterford, on the 17th November, 1697, at the age of eighty-seven, died Father Francis White, for some time Master of Novices at Lisbon, Socius to the Provincial of Portugal, and afterwards, in 1668, Superior of the Irish Mission. Father William St. Leger, in a letter dated the 16th January, 1663, says of him: "It is time that he should serve the Society and the Church of God in his own country. This is expedient and almost necessary; he is eminently qualified by virtue, and abilities, and method; he has filled several offices in the Order. Whilst in England with the Portuguese Ambassador he gave the highest satisfaction by his zeal and charity; he is known and welcome to the English and Irish gentry; is well acquainted with languages; conversant with the world; and has considerable influence with the Queen and her household."

FATHER STEPHEN RICE.

In Dublin, on the 7th January, 1699, died Father Stephen Rice, a native of Dingle. Born in 1625, he entered the Society at Kilkenny in 1648. He studied on the Continent, and returned to the Irish Mission in 1662. In 1666 he was living in the vicinity of Ross, where he kept a boarding school, besides being engaged in preaching, catechising, and other ministerial labours. In 1672 he was Superior of the Mission. The venerable Primate, and future glorious martyr, Archbishop Plunkett, in a letter addressed from Dublin, on the 22nd November, 1672, to the Father General, John Paul Oliva, extols Father Rice, then Superior of his brethren, for his learning, indefatigable zeal, fervid eloquence, remarkable discretion, and profound religious virtue, and adds, that "this good Father has all the modest diffidence of a novice; he is a true son of St. Ignatius, and full of the spirit of the institute." In a second letter to the Father General the venerable Primate repeats his unqualified commendation of this holy and distinguished Irish Jesuit. Such testimonials, coming from so high a source, are ample proof of the virtue and merit of Father Rice.

FATHER WILLIAM RYAN.

At a date and place unrecorded, died Father William Ryan, a native of Kilkenny, for some time Superior of the Irish Mission. He entered the Society in Kilkenny in 1647, and having studied humanities and philosophy previous to entering, was applied to the work of teaching in

1650. From this on he laboured in Ireland with great zeal and fruit for the long period of nearly thirty years. Whilst Superior of the Mission, he was arrested towards the end of October, 1678, under pretence of having participated in the Titus Oates Plot. He was afterwards honourably acquitted of this charge and liberated by order of the Viceroy and Privy Council. On leaving prison he withdrew to Poictiers, whence he wrote an account of the Proclamation recently issued, ordering the instant departure of all Catholic Bishops and Regular Clergy from the realm of Ireland, and mentioned that a reward of £10 was offered for the apprehension of any Bishop or Jesuit, and £5 for every Abbot or other Regular found in the country after the publication of the decree of expulsion. Father Ryan was recommended for the post of Rector of the newly-established College of Poictiers in 1679, and Father John Warner, the English Provincial, mentions him in 1683 as being then Rector of that College.

FATHER ANTHONY KNOLES.

In Ireland, exact time and place unknown, died Father Anthony Knoles, for twenty years Superior of the Irish Mission. He was born in Waterford in the year 1648, and entered the Society in 1666. His letters throw considerable light on the terrible system of persecution directed against the priesthood, and especially against the Jesuits, of Ireland, during the latter portion of the 17th and beginning of the 18th century, and describe the efforts of the Government to put a stop to Catholic education. Thus, in a letter dated 17th February, 1695, he says that search had been made by the magistrates of Kilkenny for the three Jesuits in that town for presuming to instruct children, but that he had fortunately removed them in time, "non sine avium dolore et luctu." In another letter of the same year he states that by virtue of a recent Irish statute all Regulars were forced to depart from the realm before the 1st of the ensuing May, and that after the coming Michaelmas no priest whatever should be suffered to enter Ireland. On the 26th of December of the following year, 1696, he writes from the prison of Waterford that he and all the clergy of that diocese had been committed to gaol four weeks previously. Time brought no relaxation of this cruel persecution for sixteen years afterwards. In November, 1712, he says, "All our chapels are closed; the pastors have fled; in some places the laity are dragged into court to swear what priest's Mass they have heard during the last six months, in what place, and who were present, and on refusal to answer suffer the confiscation of part of their property." On the 6th April, 1713, he writes that for the last three months he had been a fugitive from his usual residence, but that in spite of the fierce violence of the persecution, there were still eleven Jesuits in Ireland. In July of the following year, he says: "My brethren are obliged to desist from their usual labours, and keep in their hiding holes, for no priest can be seen in public." Father Knoles was still living in Ireland in 1727. On

the 13th June of that year his successor in the government of the Irish Mission, Father Rorke, writes: "Here we are, few and frail. Father Knoles is incapable of doing anything except suffer. Father Tamburini has relieved him of the charge of his poor mission, and has placed it on my shoulders, and I assure you I am tired of it." Such were the labours and sufferings endured by our Fathers of the Irish Mission in the 18th century.

FATHER MICHAEL (OR NICHOLAS) FITZGERALD.

At a place and time unknown, died Father Michael (or Nicholas) Fitzgerald, for some time Superior of the Irish Mission. He was born in Munster in the year 1694, and entered the Society at Toulouse in 1716. He returned to Ireland in 1727, and ten years later became Rector of the College of Poictiers, which post he held for nearly eight years. He was then appointed Rector of the Irish College, Rome, where he remained for upwards of four years. In 1755 he was Superior of the Irish Mission.

FATHER LEONARD SWEETMAN.

At Antequera, in the province of Andalusia, in Spain, on the 7th December, 1751, died Father Leonard Sweetman, an Irishman. He was born in Dublin, on the 1st August, 1708, of a pious and distinguished family, and had been educated by the Fathers of the Society. Even at the age of thirteen, so great were his piety, modesty, and spirit of detachment from the world, that he was christened by his companions, "the little Jesuit." Less than three years later he entered the Novitiate of Saint Louis in Seville. Having in due course finished his studies, and gone through his third year's probation, he was sent back to Ireland, where he laboured with extraordinary zeal, and endured great hardships for the glory of God and the salvation of souls. Besides sustaining and encouraging the Catholics in their faith, he won back many heretics to the fold. On the 15th August, 1742, he made his solemn vows at Clonmel. On the same day an order reached him from the Father-General, Father Francis Retz, recalling him to Spain. In a prompt and fervent spirit of obedience, without waiting even till the morrow, he set out that evening on his way to Waterford, the port of embarkation, with no other luggage than his breviary, and no other clothes than those he actually wore.

In Spain Father Sweetman taught philosophy and theology with distinction, but after some time his health, which had always been very feeble, forced him to leave the professorial chair and devote himself once more to the labours of the Apostolic ministry. Having wrought numerous conversions among the Protestant merchants of Cadiz, his health at length completely broke down. He died at Antequera, at the early age of forty-three. He was very remarkable for his tender devotion to the Sacred Heart of Jesus and to the Ever-Blessed Virgin Mary.

FATHER PATRICK DORAN.

In Dublin, in the year 1771, died Father Patrick Doran, a native of Cork, a man of remarkable piety and learning. He was an excellent director, and was possessed of a special gift of discernment. His irreproachable and saintly life endeared him to all who knew him. At the early age of forty-four, while attending a sick person, he caught a malignant fever, and died a martyr of charity. His remains were deposited in the family vault of the Moylan family in Dublin.

FATHER JOHN AUSTIN.

In his native city of Dublin, on the 29th September, 1784, died Father John Austin, a man of unwearied zeal in the service of God. He was born in 1717, and joined the Society in the Province of Champaigne in 1735. In 1750 he returned to Ireland, where his energy and zeal soon won for him an honoured place among the workers in that thorny vineyard. "Of our members in Dublin at this period" [of the Suppression], writes Father Bracken, "no one appears to have been more distinguished than Father Austin, and few perhaps in Ireland have acquired a higher character for charity, zeal, and unremitting exertions in the cause of education and religion. Soon after his return from France in 1750, though the law at that time allowed no Catholic to teach, he opened a school in Dublin, which for several years was the only, and for fifty years the principal school for Catholics in that city, a school in which Archbishop Murray, Dr. Blake of Dromore, and a great number of clergy were educated, besides an immense number of the laity, including some Protestants. O'Keeffe, the dramatic writer, was one of Father Austin's pupils."

The Bishop of Dromore, in a sermon preached some years after Father Austin's death, spoke of him as "That servant of the servants of Christ, whose zeal was one continued blaze of light, and whose charity appeared in every form that could render him useful. Not only," adds the Bishop, "was he a missionary of the Apostolic stamp in converting and reclaiming sinners to repentance, but, because he knew that ignorance is generally the parent of sin, and worldly education an incentive to pride, he opened a school in this city (Dublin), and divided his time between his great duties in such a manner that, when we think of his labours for the instruction of youth, we wonder he could have time for any other employment, and when we consider his attention to preaching and to the confessional, we are astonished that the strength and abilities of one man could be equal to such exertions."

Worn out with arduous and constant labour, Father Austin died on Michaemas Day, 1784, and was buried in St. Kevin's churchyard, Dublin. A monument erected over his grave tells us that he died in the sixty-sixth year of his age, and sums up his virtues in these words:—'Divites admonuit; pauperes sublevavit; juventutem erudivit; orphanis

loco parentis fuit; de omni hominum genere praeclare meruit; omnibus omnia factus ut omnes Christo lucrifaceret."

A Protestant traveller, Mr. Charles Bowden, in a work entitled, *Tours through Ireland*, published in 1791, speaks of having visited this tomb, and says "I was surprised that such a monument should be erected in this country to a Parish Priest, and I was led to enquire relative to Father Austin. I was informed he was a very remarkable character in this metropolis about twelve or fourteen years ago, of extraordinary learning and extraordinary piety, that he constantly dedicated all his acquisitions, which were very considerable, to the poor, visiting them in cellars and garrets, never a day happy that he did not give food to numbers. The principal Roman Catholics, knowing well his dispositions, were liberal to him, and he kept his door open to all who were in want, and while the means lasted was constantly on foot administering relief to innumerable poor wretches, never resting while he had a single guinea. Besides this," adds Mr. Bowden, "he was a great preacher, and injured his health by his exertions in the pulpit."

FATHER JOHN ST. LEGER.

At his native city of Waterford, in Ireland, on the 22nd May, or, according to another account, 22nd November, 1783, at the age of seventy years, died Father John St. Leger. Having entered the Society in Spain in the year 1729, he was sent to the Irish Mission in 1742. With the aid of his friends in Spain he built the Church and Residence of St. Patrick in Waterford, and for thirty-one years he had the charge of the parishes of St. Patrick and St. Olave in that city. At the time of the Suppression Dr. William Egan, then Bishop of the diocese, declared St. Patrick's a parish church, and appointed Father St. Leger its first Parish Priest, and Father Paul Power to be his assistant. The memory of these two holy religious is still held in veneration. Father St. Leger was beloved and esteemed by all, and his funeral was attended by a vast concourse of the inhabitants of Waterford, who bewailed his loss as that of a kind father, and a saintly and zealous priest.

DR. LAURENCE ARTHUR NIHELL.

At Killaloe, in Ireland, on the 29th June, 1795, died Dr. Laurence Arthur Nihell, Bishop of Kilfenora. Born in Limerick in 1726, or 1727, he entered the Society in 1754. He belonged to a very ancient and respectable family named O'Neill, and was a near relative of Baron Harrold, Colonel of the Regiment of Koeningsfeldt, in Germany, and of Colonel Nihell, of Dillon's Regiment at Fontenoy. In 1762 he was, by Papal authority, inducted Parish Priest of Rathkeale, and after the Suppression of the Society was, in 1784, consecrated Bishop of Kilfenora. Previous to this, in 1778, the Archbishop of Dublin tried to have Father

Nihell appointed Bishop of Limerick, while the Archbishop of Cashel and his friends supported Father Butler (afterwards Lord Cahir), another ex-Jesuit. These facts seem to indicate the high esteem in which this Father was held by the ecclesiastical authorities in Ireland. Father Nihell was a holy religious and an accomplished scholar. In 1770 he published a work entitled, *Rational Self-Love*, besides which he is the author of an unpublished work on the *History of the Redemption of Mankind*, the MSS. of which, as also those of his brother James' *Life and Doctrines of Christ*, are preserved in the Archives of the Irish Province. He was buried in the old Cathedral of Kilfenora, where a tomb was erected to his memory.

FATHER JOSEPH IGNATIUS O'HALLORAN.

In Dublin, on the 4th November, 1800, died Father Joseph Ignatius O'Halloran, a native of Limerick. After having gone through a very brilliant course of Philosophy under the Fathers at Bordeaux, he entered the Jesuit Novitiate in that city. He taught first Philosohy, and then Theology, with great distinction, until compelled by the persecution to leave France, when he returned to Ireland. Accompanying Lord Dunboyne to Cork, he spent several years in that city, where, attaching himself to the North Chapel, he was most assiduous in the confessional, and in catechising and preparing children for their First Communion. He possessed remarkable talents as a preacher, and was universally respected and esteemed as a saintly missioner, and a man of highly refined and elevated mind. He is believed to have been buried with many others of the Society in the vaults of St. Michan's Church, Dublin.

FATHER JAMES PHILIP MULCAILLE.

In Dublin, during the month of December, 1801, at the ripe age of seventy-five, died Father James Philip Mulcaille. He was born in Kilkenny on May 1st, in 1726, entered the Society in France in the year 1748, having been sent thither in 1735 when only nine years of age. He returned to Ireland in 1763, where he laboured with great zeal until the Suppression. He assisted the Irish priests in Dublin for very many years, and was largely instrumental in the foundation of the Presentation Convent at George's Hill, Dublin, and was afterwards buried in the vault of that convent. Father Mulcaille was an excellent scholar. He published an English translation of Feller's *Catechisme Philosophique*, in three volumes.

FATHER RICHARD O'CALLAGHAN.

At No. 76 Upper Church Street, Dublin, on the 15th June, 1807, died Father Richard O'Callaghan. He was born in 1728, and made his studies at the English College of the Society in Seville. After his

ordination he was sent as a missioner to the Phillippine Islands, where he laboured with great zeal for many years, even at the risk of his life, being on one occasion wounded by a savage while employed in the duties of his ministry. Shortly before the suppression of the Society he returned to Ireland in November, 1771. During the weary years of waiting that intervened before its restoration he never ceased to pray and long for that happy event, fully anticipating the renewal of his religious profession. "To him," says Dr. Oliver, "his country must ever be indebted for his honourable and generous efforts for the education of youth, and the re-establishment of his brethren." The supreme consolation of his life was the actual renovation of his vows in the restored Society. This venerable Jesuit went to his reward at the age of seventy-nine, full of years and merits, and was interred in the Chapel of St. George's Hill.

FATHER THOMAS BETAGH.

In Dublin, on the 16th February, 1811, at the age of seventy-four years, died Father Thomas Betagh. This remarkable Jesuit forms the link between the early and the restored Society in Ireland. He was born in Kells in 1738, of an ancient Irish family, whose ancestors had been deprived of their patrimonial estate at Moynalty by Cromwell and his followers. Having received a grammar-school education, he entered the Society at Pont-à-Mousson, where he passed through his course of studies with brilliant success, and was eventually appointed Professor of Languages. By reason of his great virtue and learning, combined with amiability of disposition, he was esteemed in the seminary to a degree almost approaching to veneration. He seemed to possess a perfect mastery over himself, and was frequently heard to say that "from the age of fourteen Providence seemed to encompass him with an impervious shield which secured him against the attacks of the enemy of mankind." On the suppression of the Society he returned to Ireland, in the year 1773, and in conjunction with Father Austin, another Irish ex-Jesuit, opened a Classical School in Sall's Court, Fishamble Street, Dublin. Later on, he was appointed curate in the parish church of St. Michael, Rosemary Lane. Here he entered on his long career of apostolic labour, which won for him a high reputation for sanctity. His learning, his eloquence, his burning zeal for souls, and especially his ardent love for and devotion to the poor soon rendered him the light and ornament, not merely of the diocese of Dublin, but of the entire church of Ireland. On the death of Father Murphy, the parish priest of St. Michael's, Father Betagh was appointed in his place, and was also nominated Vicar-General of the Diocese. With the enlargement of his sphere of action, his zeal, if possible, seemed also to redouble. In spite of his advancing years, and despite a serious bodily infirmity from which he had begun to suffer, he multiplied his labours, especially in the pulpit, where the fruits of his preaching seemed

at times to border on the miraculous. Neither the heat of summer nor the chilling frosts of winter, could deter him from persevering in his arduous labours in the cause of God. Besides the school in Fishamble Street, he also established a night-school in Skinner's Row to which, from its establishment to the hour of his death, he paid the most unremitting attention. Here he also trained up a number of promising youths for the priesthood. At length, worn out with labour and exhaustion, he gave up his holy soul to God in the year 1811. It is worthy of note, that this very year Father Kenny, who may justly be said to have been the foundation-stone of the restored Society in Ireland, and who was largely, if not entirely, indebted to Father Betagh for his early religious training, finished his theological studies preparatory to entering on the glorious field of labour just vacated by his aged friend and patron.

Father Betagh's death was looked on as a public calamity. On the day of his funeral many of the shops were closed, public business was in part suspended, and a large portion of the citizens of Dublin followed his remains in sorrow to their last resting place. A handsome marble monument, by Turnerelli, was erected to his memory in the church of SS. Michael and John, on which was carved the following inscription :—

"This marble, Christian brother, presents to your view the likeness of the Very Rev. Thomas Betagh, S.J., Vicar-General of the Archdiocese of Dublin, and during more than twenty years the excellent and most vigorous pastor of this parish, who, glowing with charity towards God and his neighbour, was ever indefatigable in his ministry, teaching, preaching, and exerting all his powers to confirm the true Christian in 'the faith once delivered to the saints,' and to bring back the straying into the ways of salvation. His chief delight and happiness it was to instruct the young, especially the needy and the orphan, in religion, piety, and learning, and to forward and cherish them with piety truly paternal. His zeal for the salvation of souls continued to burn with undiminished ardour until the last moment of his life, when, worn out by lingering illness and incessant labours, this good and faithful servant delivered up his soul to God, in the year of his age 73, and of our Redemption, 1811. May he rest in peace. To this most deserving man, the ornament of his priesthood and his country, the clergy and people of Dublin who attended his funeral, with most mournful solemnity and unexampled concourse, have erected this monument as a lasting memorial of their love and gratitude." Dr. Oliver, writing in 1838, calls him "an apostolic father, whose name is still synonymous in Dublin with learning, piety, zeal, and philanthrophy."

BROTHER NICHOLAS FITZHARRIS.

At Clongowes College, in Ireland, on the 22nd December, 1816, died Brother Nicholas Fitzharris, a Scholastic. He was a holy religious, and is spoken of by Father Charles Plowden, the Master of Novices at Hodder, as "a youth of great promise and merit, truly living *sine querela*."

In his novitiate he edified all by his extraordinary fervour and exactness. He was very devout to the Sacred Heart of Jesus, and was remarkable for his tender devotion to the suffering souls in Purgatory, for whose relief he had the habit of frequently reciting the rosary.

FATHER JAMES BUTLER.

On the 22nd August, 1820, in Dublin, died Father James Butler, at the early age of twenty-nine. In the judgment of Father Bracken no member of the Irish Mission was more remarkable for his talents and learning than this young religious. After studying Humanities at Carlow and Stonyhurst he was sent with several others to Palermo to study Philosophy and Theology. Having taken his degree of Doctor of Divinity, he returned, in 1814 to Clongowes, where, at the age of twenty-five, he taught Theology with great distinction, and where his classical attainments, his vast and varied learning, but above all, the example of his religious virtues won for him the esteem and admiration of all. So unsparing was he of himself, and so assiduous in the pursuit of learning, and in training youth in piety and the liberal arts, that, by his incessant application to work he wore himself out prematurely. His death was the fitting echo of his life. Father Bartholomew Esmonde says of him in a letter to a friend: "The lamented Father Butler died, I may say, in my arms, *dilectus Deo et hominibus*. What a rare association of learning, piety, and simplicity! The Octave of the Assumption concluded his earthly life. He said Mass at Clongowes for the last time on the feast itself, and came up to Dublin the same day for change of air. It very soon, however, became evident that his dissolution was drawing near, and as his strength declined the fervour of his piety seemed to increase. I shall never forget the night which I spent at his bedside; it taught, indeed, the practical lesson—how to die. He asked for, and received the last Sacraments with tranquil unaffected devotion, answering all the prayers, after which he fell into a gentle slumber. On awakening, he gave me his hand, and said: "Farewell, I am dying." . . . . He then spoke of his impending departure very calmly, asking me, from time to time, to repeat a favourite Italian hymn of St. Liguori in honour of the Blessed Virgin, 'O Bella mia Speranza,' etc., and its words seemed to give him exquisite pleasure. To my enquiry whether he was quite happy, or if there was anything that caused him pain, he answered, 'Thanks be to God and to the Madonna, I am perfectly happy and resigned.' Being again asked were the choice of life or death given him, which would he choose, he replied: 'If the choice were left to me, I would make *none*, but would leave all to God, for He knows what is best.' A few moments after, his strength was gone, and breathing the names of Jesus and Mary, he calmly expired."

FATHER CLAUDE JAUTARD.

At Clongowes College, in Ireland, on the 25th October, 1821, died Father Claude Jautard, a Frenchman, born in Bordeaux, May 30, 1756, who was one of the few surviving Fathers of the old Society, of which he could seldom speak without shedding many tears. Retiring from the political storms then raging in his own country, he had taken refuge in Ireland twenty-five years before his death, and at the time of the Restoration had sought and obtained re-admission. He was wont to recite daily a litany compiled from the names of the Jesuit Saints and *Beati*, at the end of which he would sometimes put himself the question whether his own lot would one day be among these Saints in heaven, and on these occasions he could not restrain himself from shedding copious floods of tears. He was most faithful in observing common life in its minutest details, and even when far advanced in years, and well nigh bent to the ground with age and infirmities, he would creep out every day to the altar to offer up the Holy Sacrifice.

BROTHER ROBERT SHERLOCK.

At Clongowes Wood College, in Ireland, on the 4th January, 1822, died Brother Robert Sherlock, a lay brother. He was a man of great innocence and saintliness of life, and was remarkable for his obedience and for his charity towards the poor. To help them in their necessities he scraped together every little fragment of food he could find and gave it to them. He was most fervent in every practice of piety. Being asked in his last illness whether there was anything he desired, he raised his eyes to heaven and said, "What can I desire except to enjoy God in heaven?" He died on the Octave of the Feast of the Holy Innocents, towards whom he had always manifested a special devotion, and whom he had sought to imitate in the religious simplicity that characterized his every action.

BROTHER JOHN DOYLE.

At Clongowes College, in Ireland, on the 27th January, 1822, died Brother John Doyle, a temporal Coadjutor. He kept God ever present to his mind by the constant exercise of mental prayer. From this fountain his other virtues were derived as from their source, and all his virtues seemed to tend towards the development of this interior spirit. He was remarkable for his humility, being never known to utter a word in his own praise, and he was most diligent and faithful in his observance of the virtue of obedience. It was his delight to speak of the advantages and blessings that flow from the cultivation of this virtue. So modest was he that, even in

a passing way, he studiously avoided making any mention of the other sex. In short, in the faithful and exact discharge of every duty, and in the perfect performance of his spiritual exercises, he was a remarkable and edifying example to his religious brethren.

FATHER CASIMIR HLASKO.

At Clongowes College, in Ireland, on the 27th January, 1831, died Father Casimir Hlasko, a Pole, a man of remarkable simplicity and innocence of mind. His love for the Society made him resigned to the sorrows of exile. He was a model of obedience both in word and deed, and most exact in the performance of his duties. He was very diligent in reciting the Divine Office, and, unless when prevented by sickness, never omitted to offer the Holy Sacrifice daily. Dr. Oliver speaks of him as an "able professor of Natural Philosophy and Dogmatic Theology." He came to Clongowes in 1820, and remained there till his happy and holy death in 1831.

FATHER WILLIAM DINAN.

At Clongowes College, in Ireland, on the 24th May, 1836, died Father William Dinan. Born in Waterford, in 1778, he entered the Society in 1805, and made his theological studies, first at Stonyhurst, and afterwards at Palermo, in Sicily, where he was ordained Priest. On his return to Ireland he was for several years assistant to a Parish Priest in Dublin, after which he became procurator at Clongowes, and during a lengthened period discharged the duties of that office with exemplary zeal and punctuality. He was remarkable for his devotion to the Blessed Virgin, for his love for the Society, and care for the poor. His death was a source of great edification to all on account of the heroic fortitude he displayed during his last ilness. On one occasion, holding out his hands all swollen with dropsy, he said to one standing by: "Look at these hands; how unsightly and shapeless they are! But what does it matter, seeing that I am going to God?"

FATHER MATTHEW GAHAN.

In the Isle of Man, on February 22nd, 1837, died Father Matthew Gahan, who has been styled "the Apostle of the Isle of Man." He was born in Dublin in 1782, and entered the Society for the Irish Mission, at Hodder, on the 7th September, 1805. After having filled various positions in Dublin, and having been Minister for six years in Clongowes, he obtained permission of his superiors to devote himself to the spiritual care of the poor abandoned Catholics of the Isle of Man, whose spiritual destitution, being without a priest, and deprived

as they were, of all consolations of religion, touched him to the heart. To their service and instruction he devoted the remainder of his life amidst inconceivable discouragements, privations, difficulties, and labours, all of which he bore with exemplary patience and fortitude. He built two chapels at the two chief centres in the island, Douglas and Castletown, and till his death remained at his solitary post sustaining unaided the heavy labours of his mission, and keeping alive the faith among the people. To him under God is due the preservation of the Catholic religion in the island. He died at the age of fifty-five, consoled by the reception of the last Sacraments, owing to the manifest intervention of Divine Providence, which sent a Priest, who had known nothing of his sickness, to assist him in his last moments.

BROTHER THOMAS FOGARTY.

At Clongowes College, in Ireland, on the 14th of December, in the year 1841, died Brother Thomas Fogarty, scholastic, a young man of great innocence of life. Before entering the Society he had been extremely fond of painting, and had acquired great skill in that art. Having resolved, however, to become a religious, he made a holocaust of his paintings, all of which he threw into the fire, lest they should in any way stand between him and the completeness of his obedience to the call of God. He made his novitiate, partly at Hodder, and partly at Tullabeg, from which college he was transferred to fill the position of Master at Clongowes, where he spent four years. After making a year's theology in Belgium his health broke down, and the symptoms of consumption began to show themselves. From this moment till the time of his holy and most edifying death he gave a remarkable example of patience in suffering. Unaffected by any fears of death, he calmly and peacefully awaited his end. A few minutes before the last struggle he exclaimed, "Father, I am dying; give me the last Plenary Indulgence," and with these words on his lips, and an expression of joy on his countenance, he breathed forth his soul to God. Brother Fogarty loved obedience with his whole heart, and chose this virtue as his guide in everything. He had constant recourse to superiors in asking for leave before he would use the smallest object, and he was remarkable for his candour and simplicity of soul. He died on the 14th December, in the eighth year of his religious life.

FATHER PETER KENNY.

In Rome, on the 19th November, 1841, at the age of sixty-two years, died Father Peter Kenny, the foundation-stone of the restored Society in Ireland, and one of the most distinguished of the Irish Jesuits.

Born in Dublin, in 1779, he gave at an early age such marked proofs of piety and talent that he was selected by the aged Jesuit, Father Betagh, then Vicar-General of Dublin, as a likely candidate for the Society in the future. He joined the Novitiate at Hodder in 1804, and made his higher studies at Palermo, where he publicly defended theses in divinity with great applause. In 1808 he was chosen to accompany Father Angiolini, S.J., on an embassy sent by the King of Sicily to Pope Pius VII. Returning to Ireland in 1812, Father Kenny entered on that long career of varied and untiring labour in his native land which to this day makes his name famous throughout the country. Yielding to the repeated requests of the Archbishop of Dublin and the College authorities, he was, with much difficulty, persuaded to accept the Vice-Presidency of the great Ecclesiastical College of Maynooth, on condition, however, that he should be relieved of this responsible position after the lapse of one year. In 1814, Father Kenny established the Jesuit College of Clongowes, to which students flocked from all parts of the country in such numbers that in the year 1818 there were over 220 boys in the house. In 1819 he was sent as Visitor to the newly-established Mission in Maryland in America, and on his return in 1822 was declared Superior of the Mission, and its first Vice-Provincial when in 1829 it was erected into a Vice-Province. From 1830 to 1833 he was again Visitor in America, where he rendered signal service, published the General's decree raising the American Mission into a Province, and installed Father William McSherry as its first Provincial. On coming back from his second visit to America, Father Kenny was appointed Superior of the Residence in Dublin. His health, never robust, now began to show signs of breaking down. He had never spared himself, and the effects of hard and constant work, coupled with the mental strain and anxiety inseparable from his high and difficult post, were daily growing more noticeable. The evening of his long and active day of fruitful labour in the vineyard was drawing to its close, all too soon in the eyes of his fellow-labourers, who had grown up around him, and had learned to love and venerate him as the second father and founder of the Irish Mission. To the last, though broken and incapacitated for much work, Father Kenny remained at his post. He was determined to persevere to the end, and to die in harness. After assisting at the Provincial Congregation of 1841, he was elected Procurator of the Vice-Provice of Ireland, and commissioned to go in that capacity to Rome. This journey tried him severely, and the weather was phenomenally bad, yet he struggled on resolutely until he reached the gates of the Eternal City, and there the courageous spirit, which hitherto upheld him, had to yield to bodily exhaustion. He was seized with a burning fever, and on the 19th of November rendered up his soul to God. Father Kenny was a man of ardent zeal for souls, of deep humility, and of unsparing devotedness and self-abnegation.

A CONTRIBUTION TOWARDS A HISTORY OF THE IRISH PROVINCE OF THE SOCIETY OF JESUS

From its Revival soon after the Year 1800.

PART II.

By the late Rev. John Grene, S.J.

(*Concluded.*)

The venerable Dean Meagher, in his funeral oration over Archbishop Murray, called Fr. Kenney the Apostle of Dublin. Fr. Matthew Gahan, whom we have mentioned before, had a better or at least more exclusive claim to the title often given to him, of Apostle of the Isle of Man. This interesting island was altogether destitute of spiritual help and full of strange superstitions when he volunteered for this lonely mission in 1826. He laboured hard, built a church at Douglas, and established schools, not, we may be sure, from the resources supplied by the handful of indifferent Catholics he found in the island. Fr. Aylmer, by what we call an accident, paid him an unexpected visit in the early part of 1837, and was just in time to give the solitary missionary all the consolations of religion before he died on the 22nd February.

The second visit of the cholera to Dublin in 1834 (the first visit was two years earlier) carried off after one night's sickness, Fr. John Shine, and, four days later, Fr. Robert O'Ferrall, in his thirtieth year. The latter was brother to the Right Hon. Richard More O'Ferrall, whose best title to remembrance is that he resigned the Governorship of Malta as a protest against Lord John Russell's Papal Aggression Bill. Fr. Shine was perhaps, after Fr. James Butler, the most efficient of the first Clongowes professors, and had for four or five years taken charge of the day school into which the Hardwicke Street Chapel had been transformed after the opening of St. Francis Xavier's, Gardiner Street. He caught the dreadful malady from a poor person whom he was attending.

Before mentioning some other names of persons, it seems right to speak, even with unfair brevity, of a place in which many Irish Jesuits have done good and hard work for God. The College of St. Stanislaus, at Tullabeg, in King's County, forty-nine Irish miles from Dublin, was opened not very long after Clongowes. It was, indeed, at first intended as a Novitiate, and for some time was applied to this purpose under its first Rector, Fr. Robert St. Leger; but it soon became a school, at first preparatory to Clongowes, and subsequently vying with Clongowes. Large additional buildings were erected by subsequent Rectors, especially Fathers John

Ffrench, Matthew Seaver, and Alfred Murphy. A great improvement was given to the studies of the boys under the energetic rule of Fr. William Delaney from the year 1870, and the College of St. Stanislaus scored well in the matriculation at the University of London, and also in the Irish Intermediate Examinations. But in the year 1886 it was considered wise to combine the teaching power of our two Colleges, which are not very far apart, and to give further development to Clongowes, the Mother-House of the Society in Ireland. Large additions to the buildings had been made by Fr. Robert Carbery and other Rectors. On the 8th of April, 1886, a fire, caused by the negligence of a plumber at work on the roof of the fine study-hall erected by Fr. Aylmer, spread to the refectory underneath, and destroyed these rooms with many valuable pictures, books and papers. A plentiful supply of water and efficient engines kept the fire within its original limit, and no danger to life or limb occurred. The loss was partly covered by insurance, and it was made the occasion of a generous subscription by former pupils of the College, who met at the house of Lord Chancellor Naish in Mountjoy Square, Dublin. The result has been highly beneficial to the elegance and efficiency of the collegiate buildings. May it be the opening of a new era of prosperity for dear old Clongowes under its youthful Rector, Fr. John Conmee.

This sketch deals chiefly with places and persons. The places which remain still to be commemorated must have even scantier justice accorded to them. We have mentioned incidentally that the Hardwicke Street day school was transferred to Belvedere House, No. 6 Great Denmark Street, which in some of its internal decorations gives one some idea of the magnificence of the Irish nobility before the Union impoverished Dublin. Very fine school-rooms and a spacious lecture-hall and theatre have recently been built by the present Rector, Fr. Thomas Finlay, who, by the way, might be described by the phrase which Suetonius applies to some Roman general—"dux consiliis, manu miles." Besides presiding over St. Francis Xavier's College—by no means an "otiose providence"—as Fellow of the Royal University he teaches a class of moral philosophy at the Catholic University College, Stephen's Green. With the name of Belvedere—which is now attended by about three hundred boys, a large number for an Irish school—we may link the names of some of its former Rectors, such as Fr. Meagher (uncle to the eloquent Thomas Francis Meagher, of '48, and afterwards General in the American army); Fr. Francis Murphy, still teaching boys in St. Patrick's College, Melbourne; and Fr. Michael O'Ferrall, who for some years after 1864 helped our Fathers of the dispersed Sardinian Province in their prosperous exile near the Golden Gate. He died soon after his return from San Francisco.

In this context might be mentioned Fr. Edward Kelly and Fr. Thomas Kelly, but their work in the arduous office of Superior lay

chiefly in Limerick. Their names, coupled with that of their eldest brother, Fr. William Kelly—one of the founders of the Australian Mission, and still exercising his versatile gifts: A.M.D.G. in New South Wales*—suggest a remark which has sometimes been made: Is there any Province of the Society, even twice or thrice as large as Ireland, which has among its members so many pairs and triplets of brothers? Of another name (Hughes) we have three also, and again two; and we have had two Fathers St. Leger, two Fathers Bellew, two Fathers Lynch, two Fathers Seaver, two Fathers Duffy; and we still have two Fathers Dalton, two Fathers Keating, two Fathers Finlay, four Fathers Daly, two Fathers Colgan, and some other paternal couples, besides cousins *galore*, that is, to *n* factors. but these details may, perhaps, be beneath the dignity of the historic muse.

St. Munchin's College (afterwards College of the Sacred Heart) was opened in Limerick in March, 1859, with the cordial sanction of the good old Bishop, Dr. Ryan. Fr. Edward Kelly was the first Rector. The Church of the Sacred Heart was built by his successor, Fr. Thomas Kelly, and opened in 1868, the dedication sermon being preached by the holy and eloquent Dominican Bishop of Dromore, Doctor John Pius Leahy. The next Superior in Limerick was Fr. William Ronan, who is known in the United States for his exertions in establishing the Apostolic School at Mungret,† near Limerick, in which very arduous task he was greatly encouraged by Doctor Ryan's successor in the See of Limerick, Doctor George Butler. Doctor Butler died last year (1886) and has been succeeded by one of our first Limerick pupils, Doctor Edward O'Dwyer.

Our Galway house was opened about the same time as Limerick. Fr. Robert Haly was the first Superior, and his exertions had the chief part in building the Church of St. Ignatius in that interesting but not very prosperous town. With Galway should be linked the name of Fr. Michael Bellew, a man of singular holiness. His eldest brother, Sir Christopher Bellew, resigned his baronetcy, and very high position in the world, to become a very devout and humble member of the Society, dying on the 18th of March, 1867. Fr. Michael Bellew died on the 29th of October, 1868.

A sturdy man of the world, who may catch the reader's attention better if described as being the first Catholic Attorney-General in England since the Reformation, was once greatly struck by hearing the "English Province of the Society" spoken of. He was delighted with the idea of the world-wide Church looking down on haughty

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* Will it be indiscreet to add that the only other member of the fireside circle has been doing the holy work of a Sister of Mercy these thirty years, in Perth, Western Australia, whither she bravely went from her noviceship in the Mother House in Baggot Street, before there was any chance of her having a Jesuit brother on the same continent, but a thousand miles away from her?

† Mungret College is also the Diocesan Seminary.

England as a mere province. To call Ireland a Province would not be judicious in a politician; but in the Society Ireland only rose to be a Province in the year 1860. Is it of the essence of a Province to have a novitiate and a foreign mission? The Irish novitiate was opened in that year at Milltown Park, near Dublin, under the holy and learned Fr. Jones; but it had begun its great and most successful work as a House of Retreats in 1858, under Fr. Edmund O'Reilly, who deserves pre-eminently the same two epithets we have bestowed on Fr. Jones. Both these Fathers had been lent to the English Province as professors in St. Beuno's College, North Wales, along with Fr. William Kelly. Fr. Jones's successors were Fr. Sturzo, Fr. Charles McKenna, Fr. William O'Farrell, and the present Master of Novices, Fr. John Colgan. On May 3rd, 1884, Feast of St. Joseph's Patronage, the novices were removed to Loyola House, Dromore, County Down, leaving Milltown Park to the scholastics who are studying philosophy. Very numerously attended retreats for priests and lay gentlemen are given through the whole course of the year at Milltown.

The foreign mission assigned to the Irish Province is so congenial a field for the zeal of Irish hearts that it requires some other name than foreign mission—which indeed is hardly a Jesuit word. The sons of St. Ignatius are at home everywhere, *in quavis mundi plaga*. A clever man, whose private sins blasted lately a political career of brilliant promise, called the United States of America "Greater Britain." They might well be called "Greater Ireland"; and Australia also is, for an Irish priest, only Ireland transplanted. In July, 1865, Fr. Joseph Lentaigne and Fr. William Kelly left Dublin on their way to Melbourne. The wonderful progress made in twenty years; the many colleges and churches founded at Melbourne and Sydney and their suburbs, cannot be crushed into a paragraph. They have now thirty-three priests, several scholastics and lay brothers, and a novitiate. There is only one missioner of Ours in New Zealand—Fr. McEnroe, at Invercargil. The Superiors of the Mission have been Fr. Joseph Dalton and Fr. Aloysius Sturzo.

St. Patrick's House of Residence of the Catholic University, Stephen's Green, Dublin, was committed by the Bishops to the care of the Society in 1873, the first Superior being the Rev. Thomas Keating, now working at Sydney. Under a new arrangement, the Catholic University College is conducted by our Fathers, Fr. Delany being Vice-Rector since the 21st December, 1881.

Though we omitted it at the proper place, we must not omit altogether to mention the visit of Father Roothaan, the first General of the Society that ever set foot on Irish soil—though St. Ignatius did the next best thing in sending us two of his first companions, Paschasius Brouet and Alphonsus Salmeron. "'Tis an ill wind that blows nobody good," and the Italian Revolution wafted to our shores perhaps the greatest of the Generals since Claudius Aquaviva.

He arrived in Dublin on the 19th of October, 1849, accompanied by Fr. Villefort of France and Fr. Cobb of the English Province. He delighted and impressed everyone with whom he came in contact. Of this we have a striking testimony in the first volume of the *Irish Annual Miscellany* (afterwards called *Essays chiefly Theological*) by the Rev. Patrick Murray, D.D., first Professor of Theology in Maynooth College. He devotes a long paper to an account of "Father Roothaan's Visit to Maynooth." On his part, the illustrious visitor carried away the best impressions of our little island. The crowds that thronged St. Francis Xavier's Church in Dublin, even on week days, and the immense number of confessions and communions delighted and edified him; and at Avignon he remarked that our church at Marseilles was the only rival he knew for Gardiner Street, Dublin. He wrote back to Ireland from the Continent: "Multa ibi vidi et audivi quæ maximam mihi consolationem attulerunt." It is but fair to give St. Stanislaus' College the direct credit of this testimony. And we take the opportunity of adding here to our brief account of Tullabeg, given at an earlier stage of these notes that, besides its educational work, it has been always a focus of religious life through a wide district; a sort of goal of pilgrimage to penitents coming often from very considerable distances.

We have reluctantly put aside our intention of giving some details about certain of our Fathers *qui dormiunt in somno pacis;* for space would fail, and it is often better to leave one's self under the guilty consciousness of a duty undischarged than to make an utterly inadequate attempt at discharging it. The former course gives the duty a chance of being properly done hereafter.

One of the items in this *catalogue raisonné* of the Irish Province would have been Father John Ffrench, Lord Ffrench's brother, who was Assistant at Rome from 1858 till his death in 1873, May 31st. He was a man of singular holiness, humility, patience, and charity. Thirteen years later his grave had for some cause to be opened, and his remains were found entire. One who had worked under him when he was Rector of St. Stanislaus' College, Tullabeg—Fr. John Cunningham—died in 1858, in his forty-second year, leaving behind him a reputation for sanctity more than ordinary. The country folk used to scrape away the clay of his grave, as is done to this day at St. Patrick's grave in Downpatrick. Fr. Cunningham's remains were afterwards taken up and buried in the College chapel.

And now a few words about the bibliography of the Irish Province. Some years ago a chapter on this subject would resemble a chapter on the snakes of Ireland. Ireland has practically not quite recovered from the repressing influence of the Penal Code. A certain amount of leisure and affluence is needed for the cultivation of literature, both on the part of writers and of those for whom they write. It is only within the last thirty years that anything has been

done in this department by the secular clergy of Ireland, and the tradition of the Society also resembled the description that we once heard a French Jesuit, Père Boudiet, give of the Church's policy: *Ecclesia semper loquitur, nunquam scribit.* Irish Catholics have trusted too much for their religious literature to London and latterly to New York.

Of late, Irish Jesuits have grown less shy of the printing press.* Cardinal Newman, in his celebrated "Letter to the Duke of Norfolk," and Dr. Ward, in the *Dublin Review*, quoted with high appreciation Fr. Edmund O'Reilly's essays on "The Relations of the Church to Society." Fr. O'Reilly, after being educated at Clongowes, and then as an ecclesiastical student of great reputation at Rome, was elected Professor of Theology at Maynooth College, where he left behind him a tradition of reverence for Jesuit Theology. When he had attained the position of chief Theological Professor in that great College, he resigned his chair to become a novice of the Society. His influence within and without the Society was very great. Practically, he was consulting theologian to half the clergy and nearly all the hierarchy of Ireland. His personal sanctity was of a very high degree and of a very amiable kind. When he died in November, 1878, in his sixty-seventh year, he was setting about the preparation of a separate edition of the theological articles we have named. The reprint has been widely and persistently asked for since his death, and must not be much further delayed.

The Irish Monthly has the credit of having forced Fr. O'Reilly to use his pen. That periodical began in 1873. Though completely the property of the Society, it has never depended or wished to depend upon Jesuit contributors exclusively. It is a good work to employ and amuse people innocently, either as writers or readers. However, out of the twenty-three separate works in prose and verse which have been wholly or in part reprinted from the first fourteen annual volumes of *The Irish Monthly*, there are six which have a right to be named in this context as being written by Irish Jesuits. "Cromwell in Ireland," by Fr. Denis Murphy, is a work of solid merit and patient research, written in a calm historical spirit. This work and antiquarian papers contributed to *The Irish Monthly* and *The Irish Ecclesiastical Record* were no doubt instrumental in fixing recently the choice of the Bishops of Ireland on Fr. Murphy as Postulator in the cause of the beatification of the Irish martyrs.

Of a different sort is the second Jesuit work, which, before entering on its substantive existence, ran through the pages of *The Irish Monthly*—namely, "The Chances of War," by Fr. Thomas

* We believe the only contemporary Irish item in the last edition of Pére de Backer's *Ecrivains de la Compagnie de Jesus* is Fr. Robert Carbery's beautiful little treatise on the Devotion to the Sacred Heart. In the forthcoming edition the *Insula Sanctorum et Doctorum* is we understand, to be more fully represented.

"Forsitan et nostrum nomen miscebitur istis."

Finlay. The author of this excellent historical romance of the time of Owen Roe O'Neill was at first disguised under the pseudonym of "A. Whitelock."

Fr. Edmund Hogan has sometimes been called the Irish Bollandist. His "Hibernia Ignatiana" gives in Latin an account of the Society of Jesus from its first introduction. Only one large volume has as yet been published. He has also published a life of Fr. Henry Fitzsimon, S.J., and edited some of his writings. Let us hope that Fr. Hogan may have time to put in order for publication his voluminous stores of historical and antiquarian lore.

"Augustus Law, S.J., Notes in Remembrance," is by Fr. Matthew Russell, S.J., who has from the first edited *The Irish Monthly*. He has also published three volumes of verse, of which the predominant themes are indicated by their respective titles—"Emmanuel," "Madonna," and "Erin." Seven editions of "Emmanuel" have been sold, and two of "Madonna."

Fr. David Gallery has published a very useful "Handbook of Essentials in History and Literature." We anticipate good results for religious literature from *The Australian Messenger of the Sacred Heart*, which has just sprung into existence at Melbourne, under the editorship of Fr. Michael Watson, S.J.; for such undertakings often produce effects outside their own immediate objects. Finally, not to end with prophesy a paper which is essentially retrospective, the last name shall be that of Fr. Robert Kelly, founder of the Association of the Sacred Thirst, whose *Illustrated Monitor* was a spirited attempt to establish a cheap religious journal for the people. It did not survive his too early death, which took place on the 15th of June, 1876.

Such are the facts which we have thought it well to record concerning the Society of Jesus in Ireland in this nineteenth century. Our motives in drawing up this very simple sketch resemble those of the Cistercian monk who wrote the history of the monastery of Villars in Brabant, which is given in the third volume of Martène's *Thesaurus Novus Anecdotorum*. He begins thus:—

"Necessarium reor militaturis Deo in cœnobio Villariensi diligenter describere qualiter ordo ibidem viguit, quamque copiosa benedictione personæ domus hujus complectæ (?) fuerint, sicut seniorum nostrorum relatione didicimus, quatenus ii quos in sæculis superventuris divina gratia ad monasterium Villariense vocare dignabitur, si hanc parvitatis nostræ paginam legere dignum duxerint, considerantes quam nobili regum mammilla lactati sint, erubescant filii degeneres inveniri."

If this account had to be written in Latin, and if in the foregoing paragraph *Provincia Hiberniæ* were substituted for *Monasterium Villariense*, with what more appropriate words could our sketch have begun? Let us end with them therefore.

SOME LETTERS IN JESUIT ARCHIVES IN IRELAND.

DATES	PLACES	NAMES OF WRITERS	ADDRESSED TO
1576, Jan. 31	St. Malo -	Jacobus Mauricii Desmoniæ de Geraldinis.[1]	[General of Soc. of Jesus, Rome]
1600, Nov. 3	[Rome] - -	Robert, Cardinal Bellarmin.[2]	[Idem.]
1605, Feb. 28	"E loco mansionis nostræ in Hibernia."	David [Kearney] Archbishop of Cashel.[3]	Claudio Aquaviva, General of S. J. Rome
1605, Oct. 4	—	Idem.[4]	[Idem.]
1607, May 1	Dublin - -	Episcopus unus, etc.	P.H.[5]
1607, Sept. 2	—	David [Kearney] Archbishop of Cashel.[6]	Claudio Aquaviva, General of S. J., Rome
1616, July 15	"E loco mansionis nostræ in provincia."	Idem.[7] - -	Muzio Vitelleschi, General of S. J., Rome
1617, May 26	"Ex Hibernia."	,,[8] - -	Idem.
1618, Sept. 30	"E loco mansionis nostræ ex provincia Cassellensi."	,,[9] - -	Idem.
1623, Mar. 8	Dublin[10] -	—	—
1623, Nov. 23	"In loco mansionis nostræ."	Thomas [Dease] Bishop of Meath.[11]	Muzio Vitelleschi, General of S. J., Rome
1624, Mar. 31	—	David [Rothe], Bp. Ossory.[12]	Idem.

(1) James FitzMaurice, a notice of whom will be found in "Facsimiles of National Manuscripts, Ireland," London: 1882. Part iv. 1., p. xxxvi. The above letter is printed in "Ibernia Ignatiana; A patre Edmundo Hogan, S.J." Dublin: 1880, p. 21.
(2) Appendix I. and "Ibernia Ignatiana," p. 69.
(3) (4) "Ibernia Ignatiana," pp. 160, 169.
(5) P[ater] H[enricus]—Henry FitzSimon, S.J. This letter ends as follows:—"Subscripserunt Episcopus unus: Vicarius Generalis unus; Eques Auratus unus; sacerdotes sex." It was printed in "Historiæ Catholicæ Iberniæ Compendium," Dublin: 1850. p. 271, and in "Ibernia Ignatiana," p. 212.
(6) "Ibernia Ignatiana," p. 220.
(7) (8) (9) Appendix II.
(10) Appendix III.
(11) Appendix IV.
(12) Appendix V.

DATES	PLACES	NAMES OF WRITERS	ADDRESSED TO
1629, July 20	"E loco mansionis nostræ."	Thomas [Walsh] Archbishop of Cashel.[1]	[General of S. J., Rome.]
1630, June 20	Venice - -	Bonaventura Magennis, Bishop of Down and Connor.[2]	[Idem.]
1636, Aug. 24	"Ex Regiis Castris."	[A]lbertus O'Donnell, Earl of Tyrconnell.[3]	Idem.
1646, Oct, 22	Limerick -	Earl of Glamorgan.[4]	Vincenzio Carafa, General of S. J., Rome.
1648-9, Jan 20	Kilkenny -	Roman Catholic Prelates.[5]	M. Verdier
1648-9, Jan.	Ib. - -	Members of Supreme Council of Irish Confederation.[6]	Idem.
1654, Nov. 17	Cologne - -	Peter Talbot.[7]	[Goswin Nickel, General of S. J., Rome.]
1659, May 20	London - -	Anthy. Geoghegan Bp. of Meath[8].	Idem.
1660, Aug. 26	"Ex loco nostri refugii in Hibernia."	Idem.[9]	—
1672, Nov. 22	Dublin - -	Oliver [Plunket] Archbishop of Armagh.[10]	Padre Oliva, Gen. of S. J., Rome.
1673, Jan. 30	Armagh - -	Idem.[11]	Idem.
1673, Dec. 29	Paris - -	Peter [Talbot] Archbishop of Dublin.[12]	—
1698, Sep. 15	"St. Germaine-en-Laie."	James II.[13]	Gén. de la Compagnie de Jésus

(1) Appendix VI. (2) Appendix VII.
(3) Appendix VIII. (4) Appendix IX.
(5) Appendix X. (6) Appendix XI.
(7) Appendix XII. (8) (9) Appendix XIII.
(10) (11) Appendix XIV. (12) Appendix XV.
(13) Appendix XVI.

Six of the letters in this collection have been published in the work entitled "Ibernia Ignatiana." Among the writers were some of the most eminent of the Irish Catholic hierarchy of the seventeenth century, including David Rothe, author of "Analecta Sacra;" Peter Talbot, Arbishop of Dublin, who died in prison in 1680, and Oliver Plunket, Primate of Ireland, executed at London in 1681. The letter of Edward Earl of Glamorgan, better known by his subsequent title of Marquis of Worcester, is noteworthy for the expression it contains of the writer's friendship for the Jesuits.

I. David Kearney, Archbishop of Cashel: 1.—1616. Arrangement of affairs at Rome and Spain. 2.—1617. Delegation of representative to Rome, in reference to recent occurrences in Ireland 3.—1617-18. Acknowledgment of letter. Expected arrangement [at Madrid] of affairs on which Father Richard Conway has been long occupied. Increased oppression of Catholics in Ireland. Hope that the Pope may obtain liberty of conscience for Catholics in the three kingdoms, or at least for those of Ireland.

II. Thomas Dease, Bishop of Meath, 1623: Testimony to excellent conduct of Jesuits in Ireland during recent ecclesiastical differences there, as well as at other times.

III. David Rothe, Bishop of Ossory, 1624: Uncertain condition of Catholics in Ireland. Prospect of amelioration and of arrangement in his diocese for Jesuits.

IV. Thomas Walsh, Archbishop of Cashel, 1620: His return to Ireland. Recent conference with the Superior and others of the Irish mission. Necessity for Agents for Ireland at Rome and Madrid. Proposition to contribute towards their expenses.

V. Bonaventure Magennis, Bishop of Down and Connor, 1630: His arrival at Venice. Application for reception of two theological students from Ireland.

VI. O'Donnell, Earl of Tirconnell, 1636: Commendation of Philip Clery, student at the Ludovisian Seminary, Rome.

VII. Edward, Earl of Glamorgan, 1646: His friendship for the Jesuits. Recommendation of his brother, Lord John Somerset, about to visit Rome.

VIII. Letter to M. Verdier, Visitor of the Jesuits in Ireland, 1648-9, on excellent conduct of members of that Society during distracted and disturbed times. Signed by the Catholic Archbishop of Tuam and six Bishops.

IX. Letter to M. Verdier from Members of Supreme Council of Irish Confederation, 1648-9, on prudence of the Jesuits in recent controversy in Ireland between the Nuncio Rinuccini and them.

APPENDIX.

I.

Letters from David Kearney, Archbishop of Cashel, to Muzio Vitelleschi, a.d. 1616, 1617, 1618.

1.

"Admodum Reverende in Christo Pater,

"Litteras Reverentiæ vestræ, 21 Maii datas, accepimus 6° Julii, et gratias agimus pro tanta in nos benevolentia qua placuit Reverentiæ vestræ rebus et negotiis nostris semper favere. Scripsimus ad Reverendum Patrum Oenum,* qui curam gerit Collegii Anglicani, ut is consignet aliquot monetæ scuta, triginta quatuor viz. (quæ ex meis aliquot jam annis habet) in manus Reverendi Patris Alfonsi Carilla, ut iis in negotiis nostris hic pro arbitrio utatur. Curabimus (ut monet Reverentia vestra) ut quispiam idoneus negotium sollicitet in Curia Hispanica, et ibi nunc est Pater Ricardus Conwæus.† Et si Paternitati vestræ congruum videretur, optaremus ibidem hæreret dum totum negotium expediat. Ipse enim, at alius penè nullus, eam rem et novit et semper hactenus tractavit. Quare id Paternitati vestræ unicè commendamus.

"Aliam nobis occasionem præbuit oborta recens hæc in patria quorundam hominum malitia, mittendi quendam in Urbem, qui causam nostram exponat; hunc ut Paternitas vestra amplectatur, ejusque petitionibus, ac negotiis sua, et [*oblit.*] authoritate patrocinetur, rogo obtestorque. Et quò secretius hæc agantur, eò omninò meliùs. Nec vellem alius hæc intelligeret, nisi qui necessariò illa tractare debet.

"Si Don Baltazar de Zuniga ibi pro suo Domino agat, ille est et fuit in nos semper benevolus, benignus et liberalis; in cujus mentem memoria illius redire poterit, quod in eadem cum ipso mensa Parisiis pransus est, Dominica Quinquagesimæ,‡ annis abhinc fortassis quatuordecim; cujus manus, aliquo mediante amico, deosculandas meo nomine peroptarem. Interim, Deus Optimus, Maximus Paternitatem vestram et reliquos amicos diu nobis servet incolumes. E loco mansionis nostræ in provincia nostra Cassellensi, die 15 Julii, in Hibernia, 1616.

"Reverendissimæ Paternitati vestræ addictissimus,

"David, *Archiepiscopus Cassellensis.*"

Addressed: "Magnifico Domino D. Mutio Vitellesci, etc. Romam."
Endorsed: "Hibernia, Julii [1]616. Archiepiscopus Cassellensis."

2.

"Admodum Reverende in Christo Pater,

"Quas ad nos dedit Paternitas vestra 17. Decembris accepimus 25 Maii, quibus favorem in nos vestrum abundè intelligimus, et

* Thomas Owens, of Hants, Rector of College of English Jesuits, Rome, died 1616

† Richard Conway, native of New Ross, Ireland, died at Seville, a.d. 1626.

‡ Quinquagesima, or Shrove-Sunday.

quantum cordi habeat negotia nostra: quæ si ex animi sententia nobis succedant, vestri hic saltem fient participes emolumenti; et meritò, quia ipsi à nobis alteri commisso in Urbe eò fœliciorem speramus exitum, si illud etiam vestra authoritate, ut ratio dictabit, commendetur. Cæterum hic magis nunc augustiamur quàm hactenus: persecutio enim (ut pleniùs aliundè intelliget) ratione novi Gubernatoris, qui mira Regi nostro promittit, in dies magis magisque acuitur. Interim orandus est Deus ut nos patientia munire velit. Bissonius vester, proximis hisce diebus nobis hic adfuit, ægra satis valetudine, sed infracto animo. Quod reliqum est, Paternitati vestræ opto, quam illa mihi à Deo precata est fœlicitatem. Ex Hibernia 26 Maii, 1617.

"Reverendæ Paternitati vestræ addictissimus

"David Kearney, *Archiepiscopus Cassellensis*."

Addressed: "Magnifico Domino D. Mutio Vitelesco. In Urbem."
Endorsed: "Hibernia, Archiepiscopus Cassellensis, [1]617."

3.

"Admodum Reverende in Christo Pater,

"Literas Paternitas vestræ scriptas 12 Julii recepimus 15 Septembris, quibus quam erat parata ad negotia nostra promovenda significat, et recte facit, nam si illa nobis ex animi sententia succedant, vestri hic et alibi et emolumentum inde reportabunt non mediocre. Quare uti prædecessor vester nobis semper favebat, non minorem favorem expectamus nobis fieri a Paternitate vestra, quem præ cæteris adamamus et cujus familiaritate sepius usi sumus. Et quia Reverendus Pater Richardus Conwæus hoc negotium octo jam annis tractavit, è re vestra ac nostra erit non amovere illum loco, donec totum negotium uti bene incepit fœlicius absolvat. Hæc sufficiant. Oremus, quia in graviore nunc persecutione sumus quam hactenus unquam, Suæ Sanctitatis partes erunt nostrum negotium pro libertate conscientiæ obtinenda pro tribus istis regnis vehementer urgere, aut si fieri non possit pro tribus, saltem obtinenda pro hoc nostro Hiberniæ regno, propter multitudinem Catholicorum, ac eorundem in fide Catholica constantiam his centum ferme annis, et verendum sane nisi hanc libertatem sua Sanctitas urgeat pro hoc regno, illamque obtineat tanquam conditionem pernecessariam, ne plurimis ex nostris trahantur — velint, nolint — ad Protestantium ecclesias; uti latius significamus per litteras ad Illustrissimum Protectorem, Valeat semper Paternitas vestra in Christo Jesu. E loco mansionis nostræ in provincia Cassellensi, die ultima Septembris, 1617 [1618].

"Vestræ Paternitati addictissimus,

"David, *Archiepiscopus Cassellensis*."

Addressed: "Reverendissimo in Christo P. P. Mutio Vitelesco, Societatis Jesu Præposito Generali. Romam."

Endorsed: "Hibernia, Septembris [1]618. Archiepiscopus Cassellensis."

II.

Letter from Thomas Dease, Bishop of Meath, A.D. 1623.

"Pax Christi.

'Admodum Reverendum in Christo Pater,

Visis Paternitatis vestræ literis, ad Reverendum Patrem Superiorem directis, contentibus quorumdam religiosorum querelas exhibitas adversus Patres Societatis in hac nostra Hibernia commorantes, inde ansam de rei veritate inquirendi sumpsi, et facta per me diligenti totius negotii indagine, nihil preter meras calumnias adversus vestros Patres comperi, quippe qui litem cum nemine, sed amicitiam cum omnibus, quantum in ipsis est, colunt impræsentiarum; quam etiam semper intactam a primo sui in hanc insulam adventus instante in hanc usque horam coluerunt. Verum est, quod sesqui abhinc anno lis maxima adversus vestros intentata fuerit a Patribus Ordinis Divi Francisci, occasione erigendæ sodalitatis Beatæ Virginis, quam vestri ad promovendam in omni sexu et ætate devotionem fœlici successu erexerunt. In qua quidem controversia, vestri multas ac graves passi sunt injurias et molestias, in mediis persecutionis fluctibus, a præfatis religiosis, eorumque judice conservatore, qui ausu temerario rebus Catholicorum periclitantibus, et persecutione ingravescente, vestros cum publico totius regni scandalo, excommunicationis sententia ferire per nefas non est veritus: ad hoc, insolito præfatorum religiosorum impetu, prosus impulsus seu potius compulsus. Quae omnia interim cum insigni patientia et silentio vestri pertulere, in obsequium pacis, eligentes potius suo cedere jure, quam cum populi offendiculo jus suum tueri. Illa sola vice, et propter opus Christiana charitate dignum, vim non vi, sed pertinaci patientia vestri in Domino expulerunt. Quod autem spectat ad Dominum Baltazarem Delahoyd, Vicarium Generalem Diœcesis Ardmachanæ, nihil habuerunt vestri omnino commune, quantum ad interdictum, cui subjecit dictorum religiosorum oratorium, pro jurisdictionis Episcopalis justa defensione, nisi quod sint illi familiares, tanquam amico suo singulari, qui vestrorum auxilio et concilio frequenter in sui gregis regimine utitur. Ex qua quidem consuetudine, crediderim scaturiginem calumniarum adversum vestros manasse; quod scilicet quidquid moliatur dictus ille Vicarius adversus quempiam, hoc nonnisi vestris instigantibus, et consulentibus, moliatur; quo nihil calumniosius, aut a veritate alienius, excogitari potest. Quod si ita res haberet, ut ab adversa parte in medium proferter, certe non video, quare non potius laudi quam vitio, vestris vertaretur, si rogati tanquam docti, cordati et in rebus agendis apprime versati, ab Ordinariis locorum, ut in re gravi, suam sententiam libere dicerent,

adessentque rogantibus suo salubri consilio. Quis enim, nisi omnino ignarus, ignorant quemlibet probum Christianum lege charitatis teneri, ut a proximo rogatus, illi in re justa (qualis est in quæstione dubia directio) manum præbeat viamque doceat. Durum itaque atque iniquum videtur culpare in vestris, si faciant, quod sine culpa a nemine omitti aut negari potest. Cæterum, ut paucis multa complectar, vestri in his occiduis Europæ partibus, in pietate castisque moribus conspicui sunt; strenuique atque indefessi cooperatores nostri in vineo Dominica colenda, qui didicerunt (quod et opere præstant) cum grano salis, pro rerum, locorum, et personarum qualitate, sese tempori atque animarum utilitati accomodare, ac inoffenso pede caute ambulare. Utinam in his rerum apud nos procellis placuisset aliorum Ordinum præpositis, suos subditos hortari seu potius illis in virtute strictæ obedientiæ præcipere, ut deinceps a dissidiis, calumniis, et obloquiis abstineant, Deoque vacare cum mansuetudine, humilitate et patientia, studeant, sicut decet religiosos Deum timentes ac diligentes; et quemadmodum vestri in omni occasione sese gerere optime noverunt. Missis præterea plurimis præclaris facinoribus, quæ a vestris quotidie apud nos patrantur, hæc pauca currenti calamo scribenda duxi, ut vestram Reverentiam certiorem redderem de nuda et pura rei de qua agitur veritate, et ut vestrorum innocentiam ab iniquis obtrectantium labiis et calamis, pro modulo meo vindicarem; in quibus nil penitus testificor, præter id quod vidi audivi ac certa mea scientia novi. Vale igitur in Domino, Reverende admodum Pater, oraque si placet Deum pro me, qui sum, et futurus sum, in omnem æternitatem,

"Paternitati vestræ Reverendæ servus ad omnia paratissimus,

"Thomas, Midensis *Episcopus.*"

Datum in loco mansionis nostræ, 23 Novembris, 1623.

Addressed: "Reverendo Admodum in Christo Patri, P. Mutio Vitelleschi, Societatis Jesu Generali, Romæ."

Endorsed: — "Hibernia, 1623. — Reverendissimus Dominus Thomas, Episcopus Midensis, 23 Novembris.—Immerito conqueri Patres Franciscanos de Societatis hominibus, quos valde laudat."

III.

Letter from David Rothe, Bishop Ossory,* A.D. 1624.

"Reverendissime Pater,

"Ex quo vestra Reverendissima Paternitas assumpta erat ad universæ Societatis gubernationem, frequens mihi cogitatio incidebat

* *See* "Facsimiles of National MSS. of Ireland." Part IV.—2. London: 1884. Plate XLVII. An English letter of Bishop Rothe, written in 1628, is printed at page 568 of Appendix to Fourth Report of this Commission, 1874.

renovandi memoriam veteris notitiæ ne dicam necessitudinis, et dum aptam salutandi materiam opperior labuntur anni et lustra propemodum. Una apparebat nuper occasio bene opinandi, et de rebus nostris fœliciter ominandi si diu tractatum inter principes matrimonium annuente Sede Apostolica lætum sortiretur exitum. Tunc utique cogitandum serio foret de stabili aliqua fundatione pro Societatis vestræ hominibus; ut quam nunc cursim per varias provincias et diœceses operam impendunt sane frugiferam nationi, eandem navarent cum majori incremento et proventu, fixis hinc inde sedibus et refugiis. Sed has cogitationes ad partum properantes, non intersecant ut speramus, impediunt tamen et remorantur diuturnæ illæ et pendulæ nostrorum principum consultationes quæ jam in Comitiorum fornace in Anglia coquuntur; ut ipsi etiamnum hæreamus incerti de consiliorum fine et negotiorum eventu. Nec satis nobis constat quo tendant universa molimina; utrum ad exitium rei Catholicæ in nostris partibus (quod Deus avertat) an potius ad salutem et solamen Catholicorum. Edictum proscriptionis nostræ in Januario publicatum, et aliæ quædam subsecutæ machinationes terrorem injiciunt nostris; spei tamen meliorum temporum scintillam aliquam sub cinere fovent sermones et signa quædam ambigua quæ sollicitis animis trahuntur in partem magis propitiam. Et [ja]m nos solatur fiduciæ vestigium de pacifici Regis indole, nostri adversarii metu anguntur et sibi male augurantur. Interim, moderate nostra munia peragimus.

"Quocunque autem vergat rerum nostrarum status, carere non possumus industria, pietate, et eruditione Societatis, quæ ut in aliis hujus regni lateribus agnosci debet apprime necessaria: ita in ea civitate et diœcesi, unde, utrumque muneri impar, ego nuncupor, opportunam eandem experior et salutiferam. Et ni fallor in mentis augurio, non deerit ibidem ubi poterit tabernaculum figere, quando tempora successerint prosperiora. Deus omnia ad suum honorem et gentis hujus salutem dirigat, vestramque Reverendissimam Paternitatem diu sanam et incolumem tueatur. Pridie Kalendas Aprilis. Anno MD[C]XXIV.

"Reverendissimæ vestræ Paternitati

"Deditissimus in Christo Domino

"David Rothus, *Ossoriensis E*[*piscopus*]."

Addressed "Reverendissimo in Christo Patri, P. Mutio Vitellesco, Societatis Jesu Præposito Generali, Romam."

Endorsed: "Hibernia. 1629. Reverendissimus Dominus David Rothus, Episcopus Ossoriensis. 31 Martii. Excusat se quod tanto tempore Societatis Generalem non salutaverit. De spe restituendæ religionis et suo in Societatem affectu. Sperat in sua diocesi, cui indignus præest, sedem Societati inveniendam pacatis temporibus."

IV.

Letter from THOMAS WALSH, Archbishop of Cashel, A.D. 1629.

"REVERENDISSIME PATER,

"De progressu itineris in patriam, de fratris appulsu, et patrum in me humanitate per Patrem Batheum,* procuratorem missionis, Paternitatem vestram Reverendissimam certiorem reddidi: habeo nunc scribere, quod in cursu visitationis suæ me inviserit Reverendus Admodum Pater Robertus Nugentius, vestræ Missionis Superior, et cum eo Consultores ipsius Patres Barnabas Carnæus† et Walterus Wale,‡ quibus et adjunctus est Pater Johannes Baptista, quo in congressu, inter alia, ipse proposui modum promovendi vestram in hoc regno missionem, quæ mihi sane cordi est; isque optimus, unicus et maxime efficax visus est (prout coram Paternitate vestra Reverendissima exposueram, id consilii tum approbante), nimirum ut selectus aliquis in Urbe maneat, qui Superiori Missionis aliisque transmarinis patribus corresponderet, et pro nata occasione invigilaret quid pro Missione præstari posset, quid Paternitati vestræ Reverendissimæ proponeret, quidque demum in mandatis acciperet ultro citroque significaret. Deinde ut alius Madriti in Curia Catholicæ Majestatis constituatur, cujus procuratione indigentia Missionis æque ac Semiariorum sublevetur. Ac ne hic Collegio oneri sit, per me licet licebitque illi consignare ex pensione mea centum ducatos singulis annis, ad demonstrandum tantilli æris minuto bonam animi mei in vestros propensionem. Hoc si concesserit Paternitas vestra Reverendissima ut duos a Superiore nominandos illis in locis constituat, audeo non modo sperare, sed et promittere fore, ut haec Missio, ejusque Seminaria ac negotia indies efflorescant: cum alioquin (ut ingenue fatear) tanta sit oppressio afflictio hujus patriæ, ut non videam qua meliore ratione juvari possit. Quare obnixe Paternitatem vestram Reverendissimam rogo, ut modum hunc ac rationem observari faciat. Hoc Patres, hoc Seminaria, hoc afflicta ipsa patria, summis exoptat votis et postulat. Quod superest, Deum Optimum Maximum precor et Paternitatem vestram Reverendissimam diu servet incolumem, cujus precibus et sacrificiis me valde commendo. E loco mansionis nostræ, 20 Julii, 1629.

"Paternitati vestræ Reverendissimæ addictissimus,

"THOMAS, *Archiepiscopus Cassillensis.*"

Endorsed: "Hibernia. 1629. Illustrissimus et Reverendissimus Thomas, Archiepiscopus Cassellensis. 20 Julii. De suo itinere, etc."

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* William Bathe, Dublin, Jesuit.

† Barnabas Carney, of Cashel, Jesuit, resided for a time at Antwerp and Lille. He was author of "Heliotropium, seu Conciones," published at Lyons in 1632 and at Paris in 1633. Carney is stated to have also written unpublished Latin discourses on the death of Thomas, Earl of Ormonde.

‡ Jesuit, of Cashel, nephew of Barnabas Carney.

V.

Letter from MAGENNIS, Bishop of Down and Connor, A.D. 1630.

"REVERENDISSIME PATER,

Venetias, Deo duce, salvus attigi. Non possum non his paucis et benevolentiam, et affectum effusissimum Reverendissimæ vestræ in me Paternitatis agnoscere, quem non alia re promereri potui quam sincero quodam in Paternitatem vestram vestrumque sanctissimum Ordinem affectu, et cultu; quem ego quacumque data occasione semper reipsa probabo. Jam rogo extremo me hoc beneficio obliget, ut Hugonem Davetum, Bernardumque, ejus fratrem, ad studia Theologica evocare dignetur, id vere maxime postulante afflictæ patriæ necessitate. Deus Reverendissimam Paternitatem vestram diu incolumem conservet Ecclesiæ et religioni. Venetiis, 20 Junii, 1630.

"Reverendissimæ Paternitati vestræ Addictissimus

"Fr. BONAVENTURA MAGNESIUS,

"*Episcopus Dunensis et Conorensis.*"

Endorsed: "Hibernia. 1630. Reverendissimus Fr. Bonaventura Magnesius, Episcopus Duensis et Conorensis. Venetiis, 20 Junii."

VI.

Letter from O'DONNELL, Earl of Tirconnel,* A.D. 1636.

"REVERENDISSIME PATER,

"Innumera Societatis Jesu in nationem nostram Hibernicam, tam hic in Belgio quam in aliis locis, collata beneficia, morum ac disciplinarum juventutem præceptis imbuendo, suo jure nos provocant ut gratias exhibentes si non re (quas temporum iniquitas et exilium nostrum ob orthodoxæ fidei defensionem non permittit) verbis saltem Societatis Superioribus, præsertim Reverendissimæ Paternitati vestræ, gratos et obligatos nos agnoscamus. Quam obligationem ego libenter agnosco, et illius Seminarii Romæ ab Eminentissimo ac benignissimo Cardinale Ludovisio piæ memoriæ in utilitatem Hibernicæ juventutis erecti, Divinæ Providentiæ calculo curam Societati commissam esse arbitror, unde uberrimos fructus tempore messis suæ Ecclesiam Dei, præcipue in Hibernia, collecturam no dubito; ex qua quendam juvenem Philippum Clery† in illo Seminario sub Patrum manu, literis operam dare intelligo, quem præceptoribus suis a Reverendo Patre Rectore, accedente Reverendissimæ Paternitatis vestræ favore commendatum esse velim. Pluribus implicitam gravioribus negotiis Reverendissimam Paternitatem vestram interpellere supersedeo; quam Deus Optimus

* Albertns Hugh, son of Rory O'Donnell, Earl of Tirconnell, and Brigid Fitz-Gerald, daughter of Henry, Earl of Kildare.

† The O'Clerighs of Donegal were hereditary chroniclers to the O Donnells.

Maximus, magno suæ sauctæ Ecclesiæ bono, ac Christiani orbis commodo, in multos annos prosperam ac incolumem conservet, quod ex animo voveo. Ex Regiis castris, die 24 Augusti.

"Reverendissimæ Paternitas vestræ obsequissimus filius.

"[Al]Bertus, *Comes de Tyrconell.*

"Reverendissimo Patri, Generali Societatis Jesu."

Endorsed:—"Hibernia, 1636, 24 Augusti. [Al]Bertus, Comes de Tyrconnell, ex castris. Gratias agit pro beneficiis in nationem Hibernicam ratione Seminarii collatis. Commendat unum alumnum Philippum Clery."

VII.

Letter from Edward, Earl of Glamorgan, A.D. 1646.

"Admodum Reverende Pater,

"Impensissimum studium et amorem meum erga Societatem Jesu Admodum Reverendæ Paternitati vestræ non incognitum esse spero; Quod ni esset, unius epistolæ fines longe transgrederer, si id verbis exprimere conarer, cui nullum statui posse terminum profiteor. Re igitur non verbis agendum censeo: animique sinceros indices meas esse actiones cupio. Fratri* meo carissimo proinde vices defero, meo ut nomine (quod ipse coram præstare longe mallem), Admodum Reverendæ Paternitatis vestræ manus deosculetur, ac mandata excipiat. Cui quicquid gratiæ et opus conferre Admodum Reverenda Paternitas vestra dignata fuerit, id mihi ipsi impensum existimabo, nullamque grati animi testificandi occasionem prætermittam; utpote cui nihil magis in votis est quam ut palam mortalibus omnibus testari mihi liceat quam vere et unice sim,

"Admodum Reverendæ Paternitati vestræ,

"Ad omnia obsequii jura addictus planeque devotus,

"Limerici, 22 Octobris, 1646. "Glamorgan."

Addressed: "Admodum Reverendo in Christo Patri, Patri Vincentio Carafæ, Societatus Jesu Præposito Generali."

Endorsed: "Hibernia, 22 Octobris, 1646. Illustrissimus Comes Glamorganus, nunc Marchio Vigorniensis,† Generalis armorum, significat magnum suum affectum erga Societatem. Mittit Romam fratrem suum ad deosculandas manus Paternitatis vestræ. Commendat ipsum ac ipsius negotia Paternitati vestræ. R[ecepta] 20 Aprilis."

VIII.

Letter to M. Verdier from Irish Prelates, A.D. 1648-9.

Exemplar literarum scriptarum ad Patrem Mercurium Verdier,

Visitatorem Societatis Jesu in Hibernia, a Reverendissimis et Illustrissimis Episcopis :

"Admodum Reverende Pater

"Cum intellexerimus Paternitatem vestram ex directione Sanctissimi Domini, per Admodum Reverendum Patrem Generalem vestri Ordinis, fuisse missam in hoc regnum ad inquirendum et examinandum quo modo religiosi Patres vestræ Societatis hisce distractis et turbatis temporibus sese gesserint, et nunc gerunt, et cum videamus Paternitatem vestram sinistris informationis ab Illustrissimo Nuntio,* apud quem fuit Galviæ,† tum de nobis tum de ipsis Patribus, fuisse præoccupatem, notum facimus vestræ Paternitati quod Patres vestri modeste, religiose, prudenter semet gesserint cum nostra et communi omnium satisfactione et edificatione per conformitatem animarum et unionem quam inter se servaverunt et aliis monstrarunt; nullis turbis, molestiis, vel seditionibus se immiscendo; quas ob causas nos et totum regnum magnas illis et vestro Ordini debemus gratis. Quod si aliter quam fecerunt semet gessissent tum se, tum postero suos, exosos in hoc regno reddidissent, sicut fecerunt aliorum Ordinum non pauci regulares, qui severis nostris monitionibus et decretis refractarii, inter seipsos divisi et cum omnium scandalo, factiosi, seditiones, turbas, cædes, conjurationes per regnum procurando, seipsos et suos Ordines traxerunt in magnas augustias, et inextricabiles difficultates, de quibus nos cogimur strictam exigere rationem, et statuere condignam pœnam pro remedio. Quapropter hortamur Paternitatem vestram ut Admodum Reverendo Patri vestro Generali significari faciat quatenus causa vestrorum Patrum hic ita est conjuncta cum nostra, quod teneamur illam tanquam nostram sustinere, nec posse contra illos quidquam a sua Paternitate statui, quod in nostram condemnationem non cederet. Quod ab ejus prudentia longe abesse nobis persuademus, præsertim cum debeamus causæ nostræ simul et ipsorum æquitatem Sanctissimo Domino ac toti mundo probare. Paternitatis vestræ fœlicitatem ad incolumitatem precamur nos.

"Jo. *Archiepiscopus Tuamensis.*‡—David *Ossoriensis.*§—Thomas *Midensis.*‖—Franc. *Alladensis.*¶—Edm. *Limericensis.***—And. *Finiborensis.*††—Ol. *Dromorensis.*‡‡

"Kilkenniæ, 20 Januarii, 1648[-9]."

"Notandum est in Hibernia annum tantum inchoare 25 Martii."

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* Rinuccini.
† Galway.
‡ John de Burgo, Bishop-elect of Tuam.
§ David Rothe, Bishop of Ossory.
‖ Thomas Dease, Blshop of Meath.
¶ Francis Kirwan, Bishop of Killala.
** Edmund O'Dwyre, Bishop of Limerick.
†† Andrew Lynch, Bishop of Kilfenora.
‡‡ Oliver Darcy, Bishop of Dromore.

IX.

Letter from M. Verdier, from Members of Supreme Council of Irish Confederation, 1648-9.

"Exemplar epistolæ quam misit Supremum Consilium ad Patrem Mercurium Verdier, Societatis Jesu in Hibernia Visitatorem; Ex Anglico in fideliter conversæ:

"Reverende Admodum Pater,

"Audivimus adventum tuum in hoc regnum et lætati sumus præsertim cum audivimus te huc venisse ut informationem faceres de ratione qua vestri Patres se gessissent in ultima controversia quæ contigit inter Dominum Nuntium et nos. Et quia omnes, qui in his tumultibus eandem agendi rationem tenuerunt, sunt æqualiter involuti in hac materia, et causa illorum æqualiter agitur, nihil majori affectu cupimus quam ut novus rei status omnibus innotescat. Atque ita non possumus satis mirari singularem prudentiam et zelum Generalis vestræ Societatis in delectu quem fecit hominis prudentiæ hujus, qui ut testis oculatis possit ipsi reddere certam rationem de hisce nostris actionis et refutare falsos rumores quos novimus sparsos contra nos, et contra eos qui nobis adhæserunt, ab his qui nobis adversantur. Et attendentes quam insignis fuerit vestrorum Patrum prudentia, doctrina, et vita exemplaris in tempore gravissimarum persecutionum, quam utiles sint Religioni Catholicæ in Hibernia et quam religiose ac prudenter se gesserint his ultimis temporibus, nec dederint ullam causam offensionis aut scandali populo, ut fecerunt plures utriusque cleri sæcularis et regularis, non possumus sine injustitia abstinere quominus damus illis hoc bonum testimonium quod juste debetur ipsis, nimirum, eos, si se gessissent in his turbis ac tumultibus sicut plures alii utriusque cleri, et magnum præjudicium regno, et sibi ipsis ruinam fuisse creaturos. Et maxime judicavimus expedire ut tibi hoc notum fieret, optantes ex toto corde et affectu ut de iis vester Generalis et omnes alii certiores fiant vestri Ordinis Patres tam sapienter se gessisse ut meruerint a nobis et magni fieri et diligi.

"Vestri valde fideles amici,

Phelim O'Neille.	Mountgarret.
Alexander MacDonnel.	Dillon.
Ricardus Bellings.	N[etterville].
Godefredus Broune.	Lucas Dillon.
Geraldus Fennel.	Ricardus Blake.
P. Bryan.	

"Kilkenniæ, 23 Januarii, 1648[-9]."

"Notandum est illos qui subscripserunt esse omnes illos Consiliarios qui nominati sunt a Comitiis ut remanerent Kilkennia ut assisterent Domino Ormonio, Proregi, et omnia negotia majoris momenti definirent."

(*To be continued.*)

LETTER OF FATHER EDMUND J. O'REILLY, S.J., TO REV. GEORGE CROLLY.

My Dear Crolly,

I have let a long time elapse without writing to you. But you must make allowance for one never famous on the score of fidelity in correspondence, placed moreover in circumstances unfavourable to letter-writing, and at the same time necessitated to communicate with several. My poor mother, who had been so much in the habit of writing to me on business, was to have abstained as far as possible from continuing to do so; and, instead of that, she left it all to me by her unexpected death. I had to write to my grandmother more than once on the score of duty and affection, to my aunts on the same grounds, and on account of business, to my mother's confessor concerning arrangement confided by her to him—to an attorney to authorize him to act for me in certain matters—to my bishop, to Dr. Renehan and to others in the College in connection with my retirement and the settlement of my affairs there.

To do the Master of Novices justice, he never threw any obstacle in the way of my writing, but on the contrary afforded me the greatest facilities. And, before I go further, I must give you some idea what sort of man this Master of Novices is. He is (as commonly occurs where the novitiate is perfectly distinct from every other establishment) Rector of the house also. He is an eminently pious man, cheerful, kind, well-mannered, unaffected and reasonable in a very high degree. He is full of charity and interest for all of those of whom he has charge. He sacrifices himself to his office. He has has hardly a moment secure to himself. He is fairly persecuted by the novices, and among the rest by myself, going to him at all times, interrupting him in his occupations. Yet he never shows impatience or annoyance or worry. He is a man of talent, judgment, prudence, most satisfactory in his advices and direction both in the confessional (he is the ordinary confessor of all the novices, as is always the case) and out of it. He has to give us exhortations in the chapel explanatory of the rules of the Society. Every Saturday evening he gives us a discourse, proposing the points of meditation for the next morning, on the Gospel of the Sunday. Every month, there is a retreat of eight days for externs, either priests exclusively or partly priests, partly seculars, who live in the house, but quite apart from the novices, and in this retreat *he* takes his share, giving two meditations every day. In October he gives the month's exercises to those who have to go through them. All the novices must make the

month's retreat some time in the course of the novitiate. I made this retreat last October. It lasted something over three weeks. The Rector came to us in the chapel three and sometimes four times a day, and gave us the exercises as laboriously as if it were an eight days' retreat. In speaking of humility, and the love of suffering conformably to the views of St. Ignatius in the exercises, the sentiments he expressed manifestly came from the heart, and showed how full he was of the spirit of the exercises, of their author, and of the Society. God help me, when shall I come near having that spirit? With all his sanctity, there is not the smallest particle of repulsive austerity about him; nothing to impede the fullest confidence and liberty in speaking to him; and then the charity he shows, the interest he takes in everyone! I cannot express the satisfaction I feel in dealing with him, and the helps I have received from him.

I completed my first six months of novitiate the 25th of last month. It will probably not be uninteresting to you to know some of the particulars of our life here. The rules of the Society, which although, as you are aware, they do not bind under sin, still we ought to observe with great fidelity, forbid us speaking of what is done in our houses, without at least the presumed consent of the Superior. This consent I wished to have formally, and obtained without any difficulty. There is, as you will perceive, very little mystery in the matter, Still to conform to the spirit of the rule, to avoid ridiculous remarks, and to escape every other awkwardness which might arise, I must beg of you to keep these things to yourself, or at least to use considerable circumspection in communicating them.

There are only three priests novices here at present. One of them, perhaps at his own desire, or at least seeing that he could conveniently go on that way, is in the large apartment (divided into several rooms communicating with each other and in each of which there are several persons) with the novices and priests. Everyone there has his table, chair, books, etc., a bed which can be reduced within a small compass during the day, and a curtain, which is hung at night only, and closes in not only the bed, but also sufficient space for dressing and undressing; everything neat and the place airy. This method has the advantage of keeping the novices, many of whom are very young, continually under drill. The other priest and myself have single rooms.

The distribution of hours at present on week days is substantially as follows: 5 o'clock rising; 5.30 meditation; 6.30 reflection on the meditation, preparation for Mass, Mass, thanksgiving, breakfast, small hours; 8.15 *ordinary* spiritual reading; 9.15 exhortation or conference (which latter is a repetition or call in the matter of the previous exhortation); 10.15 writing (which for the young novices is directed to forming them to write a good hand) or reading Epitome of the Institute. (This has been substituted for me and another

priest); 10.45 learning by heart; 11.15 *ad. lib.*; 11.30 Rules and Advices (to be read in private); 11.45 general and particular examination of conscience; 12 dinner, short visit to the Blessed Sacrament, and recreation; 1.30 repose, which is taken at each one's table either sleeping, or engaging in some quiet occupation. I do not sleep in the winter months, except rarely, and in summer I used often to be on the bed with leave; 2 o'clock, Vespers and Complin and *ad libitum*; 3 o'clock, catechism (which is attended by the priests, but intended for the other novices only); 3.45 walk, which on Mondays, Wednesdays, Thursdays, and Saturdays is through the street and roads outside of the novitiate, and on Saturdays commences half an hour earlier, as it does on Sundays, but within the bounds. Tuesdays and Fridays it is within the bounds and in silence. In every case the first quarter of the walk or thereabouts is spent saying the Rosary; 5 o'clock *Extraordinary* spiritual reading. This for the first half hour is some life of a Saint or other remarkably holy person of the Society; for the last quarter some book which treats of the Blessed Virgin. The ordinary spiritual reading mentioned above is in our old friend Rodriguez. Why these two portions of spiritual reading are called respectively *ordinary* and *extraordinary* I do not well know; 5.45 Matins and Lauds; 6.30 preparation for meditation; 6.45 meditation; 7.15 "Imitation of Christ"; 7.30 Litanies, that is, first the Litany of the Blessed Virgin, and immediately after the Litany of the Saints with all the prayers and the *Ave Maris Stella*; 7.45 supper, visit to the Blessed Sacrament and recreation; 9.15 points of meditation; 9.30 examen; 9.45 end of the examen; 10 in bed.

The diet, without being expensive, is very good, varied, well dressed, and in sufficient abundance. What, then, are the hardships of the novitiate? The corporal mortifications are not of any great account. The discipline three nights in the week for a minute or two, and that as hard or as soft as each one wishes; certain little wire chains with the points slightly turned in, one on the arm, another on the thigh, during the morning meditation, twice in the week (and these too may be tighter or looser), occasionally confessing publicly in the refectory some slight fault, or, in general, having observed the rules imperfectly and given thereby disedification to others. There are also some penances practised here as well as in other houses of the Society *not* houses of novitiate, and common to all, even Superiors, such as saying grace before and after meals kneeling, with the arms extended in the form of a cross, dining on one's knees at a small table in the middle of the refectory, etc. These are practised on Wednesdays, Fridays and Saturdays unless interfered with by festivals, solemn octaves, or some other particular cause. Each person chooses the particular kind of penance he likes, but the novice must have leave beforehand from the Rector for the particular act. The Rector himself and other Superiors do some one of the things themselves, each according to his election. Every-

one is expected to serve at table occasionally. It is also a very common thing for two or three to serve in the kitchen for half-an-hour or three-quarters. But in these matters a great deal depends on the choice of each individual, which is however put under restriction where there is any imprudence or danger of injuring health. Each has to do for himself about the same things which the students of Maynooth had to do formerly, before the late amelioration of the circumstances of the College.

Obedience and the observance of the rules, are of course strictly insisted on, and even slight violations taken notice of, and occasionally punished, but all in a spirit of the greatest charity. The greatest care is used also to maintain charity among the novices. Hence, in the recreation, no one is allowed to find fault with others present or absent. If two differ in opinion on the subject they are speaking of, each may maintain his own modestly, but not so as to make a warm dispute of it, or to show a desire of victory, or pertinacity; rather, letting the thing drop. Oh! what a contrast there is between the conversations here and some of those we used to have in the College! What a contrast, I mean, on the score of peace and harmony; and I do not allude to the *fights* at Maynooth. But how often was there a slight mixture of bitterness even in friendly conversations. It would be, perhaps, difficult for you to imagine how free the conversations are from bitterness and unpleasant remarks, whilst they are cheerful and calculated to afford that relief for which recreation is destined. So far from gloominess either in recreation or out of it, the novices find it hard, and sometimes impossible to abstain from laughing, even at times when laughter is not quite in place. The subjects of conversation are chiefly spiritual or connected with spirituality. Hence, worldly subjects are out of the question, nor is it allowed to speak of scientific or literary matters. It is by no means intended that the spiritual character of the topics should exclude gaiety, and when I spoke of laughter out of place, I meant in times of silence.

It is openly understood that everyone is liable to have his faults told to the superiors, that is, to the Rector or his socius, and that it is expected that this will be done, and it is done. It is, however, inculcated that this should not be done frivolously at every hand's turn, nor done through spleen, but through charity. Nay more, on Saturday evening, for a quarter of an hour at the end of recreation (and this is called the *quarter of charity*) the novices are assembled, the Rector comes, calls out one of them, who kneels down, and then the Rector asks each of the others, as they happen to stand, what they have observed in the novice thus singled out, and each states what he has observed, if anything; for instance, want of neatness or cleanliness, awkward movements, taking too much of the conversation to himself, breaking silence, showing attachment to his own views, etc. The Rector comments on these things, and at the

conclusion tells the party under discussion to say (at his convenience) three Hail Marys or some other quantity of prayers for those who have had the charity to state these defects. After this there is no more about it, the party concerned is on the same terms as usual with all afterwards; and allusion is not made to these things in recreation even in his absence. There is the real spirit of charity, the spirit of the Society. Then the genuine kindness of the Superiors, the interest they take in all, the knowledge that they too are subject to the same rule, afford great help. All particular companionships are of course out of the question. At all times of recreation (public walks included) the companions are assigned, two, four, or five together, and if by chance two of those assigned are left alone, as for instance, if one out of the three has occasion to absent himself for a few moments, the other two must remain in silence till he returns, or till another is sent to supply his place in the interim. Thus an equality of intercourse and good feeling are secured, factions and other evils avoided.

Poverty is of course strictly observed. Care is taken that all should be reasonably provided with what is necessary, and in this great charity and consideration are shown. We have nothing to complain of. At the same time, no one is allowed to give or take the smallest thing without leave. None of the novices can use a watch, except one who acts as a sort of prefect, and who has need of it for his office, and that watch is not his, but given him for use during his term of office, which is sufficiently uncertain. Fortunately, there is an excellent clock in the house. It is not a public clock like ours at Maynooth, but a first-rate house-clock. It strikes in the tone of a house-clock, but so loud as to be heard over the whole house. At every quarter it strikes over again the previous hour and then the quarter, so that at any time, even of the night, a person can in less than a quarter after he awakes, know the precise hour. One of the exercises, formerly usual—that of going out to beg—requires to be practised with great moderation, owing to the character of the times, so that several who were anxious to undertake it had to wait a good while. It is done rarely, and with circumspection. Pilgrimages have not been resumed as yet. However, the religious state of Naples is good, and as I began to think from the time I arrived here in July last, I think still that Naples is more what Rome ought to be, than Rome itself at present. It is a truly Catholic city. The king is a religious, good man. The novitiate is a little outside the city, in a cheerful airy situation. Our community consists altogether of about sixty, and still there is room for three or four and twenty externs to make retreats, which are given every month for eight days. Their quarters are of course entirely distinct from those of the novices, with whom they have no communication, except that the novice priests have to lend a hand in visiting and looking after them.

On Sundays the novices not priests have a second Mass immediately after the first. They are also exercised for some time in the ceremonies. We have also Benediction in the evening after litanies. But a good deal of the order of duties is as on other days. Pretty commonly on one day of the week outside of Lent, and when no retreat is going on here, the students of the College (that is, our Jesuit students) in Naples come out here for recreation and we go to the College in Naples to spend the day, after beginning by a good long walk. A good deal of the day on such occasions is employed in recreation. During a part of it we play chess, drafts, and other games. To fill up a little more of our life here I may state that the novices not priests have a certain time for manual labour of a light description, such as making beads, disciplines, etc. They occupy themselves in these things also during the time which would be given to hearing the exhortation or catechetical instructions, when these are omitted, as owing to various causes they occasionally are, especially during Lent, and then I have been told they have been intermitted altogether. This is all *ad libitum* time for the priests, to be spent, however, in some congruous employment. The manual labours of the novices are conducted in silence with reading. Also after breakfast for some time they are employed in cleaning spoons, knives, etc., in and about the refectory. During the Lent we are to go two or three times a week to our church in Naples to hear the sermons. There is a sermon every day except Saturday, all preached by the same Father, a Sicilian, come here I believe from Sicily for that purpose.

I have had substantially good health all through, not having been confined to bed or to my room a single day since I left Ireland. I have in some few cases dined in my room when not perfectly well, but even then I was able to go about the corridors. But ordinarily I have been able to rise in the morning and go to the duties throughout the day. We have some pretty long walks. Great care is used as to changing when we return in a heat. I mean it is a good deal insisted on, and the case is pretty frequent in this climate. They seem to act on Mr. Tully's principles. Should you be disposed to ask me the very natural and simple question, whether I am content with the novitiate? I answer, "Perfectly." It is an orderly, peaceful life, sufficiently active, with abundant means for advancing in virtue; some trials, but of an exceedingly bearable character; no undue severity, great charity, great reasonableness, great consideration; in some sort a state of rest for those who have been engaged in hard study, and in the kind of contests from which even our life in the College was not free; for perhaps you could with difficulty conceive the perfect harmony and union which prevails, notwithstanding the various diversities of character, the absence of criticism of each other and of the Superiors. There is a sort of relief in not being at liberty to make these criticisms. In fact, though there are

some minutiæ in the novitiate which are not kept up afterwards, the doctrine of the master of novices is that the novitiate is a time of peace, quiet and content, but afterwards the life is harder owing to the work to be done, and the various distribution of offices not always made perfectly to the taste of the parties. Indifference as to employments in the Society is strongly inculcated. Whatever I have suffered has been from myself and the devil, not merely in the sense that if I had the proper spirit I would not feel what humanly speaking *are* hardships, but in the sense of not finding hardships to be dealt with; so that my whole trouble has been from within, with what to others of a better spirit would be an *alarming* absence of contradiction and trial from without.

Believe me,

Sincerely and affectionately yours,

EDMUND J. O'REILLY.

MEMOIR OF FATHER DUFFY, S.J.

PART I.

THE Society of Jesus has lost in the person of the Rev. P. E. Duffy a specially gifted and zealous member, as well as a brave and fearless soldier in the spiritual warfare of the world.

He was born on the 22nd of May, 1814, in the City of Dublin, and was baptized on the 29th of the same month.

His father was a merchant in the city, and his mother was a very saintly person, most charitable to the poor, particularly during the time of the "great famine." God rewarded her for her piety and good deeds by giving the grace of vocation to the religious life to five of her children. John and Patrick entered the Society of Jesus, and three of her daughters became Carmelite nuns.

As he grew in years he developed an impetuous, fiery disposition, high principles, being ardent in his undertakings, and generous as he was sincere.

He was always an early riser, and was accustomed in his young days to take a stroll through the grounds around the house in the early morning, and if he happened to see the shutters closed where his sisters slept, he was sure to throw up something to the window to awake them, calling out in a loud voice as he did so: "Sleepers! sleepers!"

Gifted by nature with a fine voice, a poetic turn of mind, and a love of the beautiful, the world held out many attractions to the promising youth, and it was not without a hard struggle that he accepted the call to leave all and follow Christ under the standard of the Cross It was while a student in Trinity College that this great grace was vouchsafed him. Father Duffy describes his feelings long afterwards in a letter to a friend as follows:—"I told M. Gabriel I would answer some of her questions about Trinity College through you. I had not space to do so when I thought of them. She asks me did I hear an internal voice speaking and inviting me? I did—and distinctly three different times, with an interval of some two months between the calls. The first and second invitation I resisted, the third I accepted, and at once. She asks what caused the change of my mind and heart, etc. He who called me caused it. He threw some bitterness over my sweets, and some of His own sweetness over my bitters. In a word, He revolutionized me in great part, for His own merciful ends, and in spite of myself, so that the third time I was ready to say *yes* at once—and "Where's my hat," walking out of the College to the Jesuits. Was He not good? I did not know then what He was doing for me, but I know it now. Such a grace given without any deserts or co-operation. The thought is now, and has been for years, a powerful spur."

On the 2nd of June, 1834, he applied for admission into the Society of Jesus. His account of that memorable day is described in a letter written to his sister long afterwards, and is as follows:—

St. Francis Xavier's, Kew,
Melbourne, *June 2nd, 1894.*

"My dearest Sister,

. . . An immense desire took possesssion of me to-day to have a chat with you about *old times*. It was on this day exactly sixty years ago—the 2nd of June, 1834—that I applied for admission into the Society of Jesus. How the years do fly past! I went to confession in the early morning to Fr. Colgan in Whitefriars Street, and to communion in our Church, Upper Gardiner Street—Fr. Aylmer gave it to me—how strange is memory! after which I saw Fr. Esmonde and applied, etc. Was not home till about two o'clock. Met my mother on going in, who asked me where I had been? In town, said I, carelessly. Of course you have had your breakfast? she said. No, I replied, I have not. What! said the

dear soul, looking anxiously at me, 2 o'clock, and no breakfast yet! What on earth is this? What have you been doing? Don't you mind, dear mother, was my answer; just get me a cup of tea; which she did, like a sensible woman, asking me no more questions, but wondering in her own mind, as she told me afterwards, what it was all about. Well—dear me—we have been pretty well scattered since then—parents and children—but the day of re-union is coming on—it cannot be far off—when you and I, please God, will join those that are gone from us, in that better world, where there will be no more separation for eternity! . . .

"Your ever affectionate brother in J. C.,

"P. E. Duffy, S.J."

When he had finished taking his cup of tea, he invited his mother out to the garden, and there told her all, which filled her with amazement and joy, for, knowing her son's military spirit, she had little expectation of the turn matters had taken in his regard.

Father Duffy entered the Society of Jesus on the 15th of August following (1834). When giving an account of conscience to the V. Rev. Peter Kenney, the then Provincial, and after enumerating his good points and his weak points, he concluded by saying: "I have a very strong self-will," on hearing which Father Kenney took him to his arms and embraced him. His parting words before sending him to the Novitiate at Hodder, near Stonyhurst, England, were never forgotten by the young aspirant, and are as follows: "You are going on a propitious day, my child, and it is only in years to come that you will find out how great is the grace that God has given you on to-day." Truly prophetic words! more and more to be realized as time went on.

For some years after his entrance in religion Father Duffy suffered much from headaches, and from the cold in winter. Sometimes he used to get up at night, and not finding anything better in his room, would put his desk over his feet in bed, to try and make them a little warm. No doubt he practised mortification in great measure, as he acknowledged long years afterwards to have been "a little bit negligent" in the matter of minding his health in his young days. His studies for the priesthood were concluded in Rome, where he was ordained on the 26th of March, 1848. He had fought hard for the 25th, but it was not to be.

Some six years after his ordination he was sent as Chaplain to the Forces during the Crimean War in 1854, a mission which was quite to his taste, and where he had full scope for his zeal and charity. One instance is recorded which shall be related further on.

It is not exactly known at what period of Father Duffy's life the following incident occurred, which proved so nearly fatal to the good Father.

He was abroad at the time, and was staying at a certain house the owner of which possessed an immense dog. On the evening of his arrival his host brought him to see the animal, which was so fierce that it was found necessary to keep it chained up. The dog, on seeing his intruders, snapped in such a manner that Father Dufly in order to punish it, gave it a beating with his umbrella. The animal growled, and gave him a look, as much as to say "I'll have it in for you, if ever I get a chance." The next morning Father Duffy arose early and went to take a stroll through the fields. He had gone a good distance from the house, and was quietly making his meditation, when, to his horror, what did he see in the distance coming towards him but the dog. As it advanced with slow and measured pace and glaring eyes, he understood it all in a moment —the thought of death in such a form as this rushed through his mind with dreadful certainty. He looked round to see if there was anyone within call, but no! the house was out of sight, and he had nothing in his hand to defend himself with; neither could he see anything to take hold of. He now looked on the ground and espied a stick lying on the grass which he immediately picked up, and then suddenly remembered an advice his father had given him when a boy, and that was, if ever he wanted to bring down a dog to hit it on the fore-paws right across the joints. Meanwhile the huge animal was advancing nearer and nearer, until it came quite close, and was just in the act, or about to make a spring at him, when he made good his aim, and struck a hard blow at the right spot which sent the dog away howling. Father Duffy made his way quickly back to the house, and the first thing he did was to kneel down at his little altar and make as fervent an act of thanksgiving to God and to the Blessed Virgin as he had never made before in his life, for his providential escape from a horrible death.

On his return from the Crimea, Father Dufly was employed as one of the teaching staff at Clongowes Wood College for some years, when he was transferred to Upper Gardiner Street, Dublin, where he exercised his zeal on the mission for 29 years. Who but God can know what immense good he effected during that long period of time. Sinners were converted; many, absorbed in the vanities of the world, were enlightened to see the more perfect way and to walk therein, and the sick and helpless were visited and consoled with unremitting care and attention.

As the two disciples on their way to Emmaus, exclaimed, one to the other: "Was not our heart burning within us, whilst he spoke in the way, and opened to us the scriptures;" so, in like manner did Father Duffy's words penetrate to the heart, and inflame it with a love for higher things than this world can give.

Those who heard him preach, particularly at a "Reception," or a "Profession" of a nun, were wonderfully impressed by the earnestness and sincerity of his every word. The same impression was also

experienced by those who heard him recite the "Hail, Holy Queen," after his Mass. It was as if he spoke to the Blessed Virgin there present, so earnest was the tone of his voice.

But some there were who considered him rather blunt and severe, so that at one time the saying went out that Father Duffy was "rough and ready." This may be, but it was as though with the roughness of the diamond, that he knew how to cut away what was worthless and unnecessary in the conduct of those with whom he came in contact.

In the year 1879 he was visited with a very severe illness, and, when convalescent, was ordered by physicians complete change and rest. He was therefore sent abroad by superiors, for a tour of six months.

The first place of interest he went to was Lourdes, of which he speaks in his letters in the following glowing terms:—"The Church and all its surroundings are enchanting. On yesterday I had the immense gratification of saying Mass at the Altar of Saint Joseph in that wonderful Grotto, where all is faith, and love, and devotion, and astonishment. And on this morning, Saturday too, I had *the honor of my life!* that, namely, of offering the Holy Sacrifice at the High Altar in the Grotto, and on the spot where the Immaculate Mother, and Queen of Queens, appeared to Bernadette, and spoke to her 18 times! I felt a great deal, and did not forget you or yours—for all and each I prayed, even for Kattie that lighted the fire for me on the day I last visited you.

"The Grotto itself, or Church underneath, is a wonder, and the Basilica raised upon it is simply gorgeous. Nor could you look at it, and walk through it leisurely, as I did on yesterday, without feeling that it was a work of love—a work, I mean, of persons who had both the will to do it and the way, the money and the skill, and who, prompted by an irresistible feeling of faith and love and gratitude, were determined to stop at nothing! All that money and talent, exquisite talent, and taste—with glowing hearts, and a determined will and purpose towards the honoring of our Blessed Lady, could effect, is there! God bless the builders, and the donors, and all who had any hand in such a work. To the world's end, 'tis a monument as worthy, in my opinion, of the Queen of Heaven as man here on earth could produce!"

He also visited Paray le Monial, where he made his retreat from the 6th to the 15th of August, having for conductor the Superior of the House, as well as Master of Novices, and for companions, some 40 or 50 Jesuit Fathers all finishing their third year's probation.

With reference to this Retreat he says:

"He (the Superior) has the reputation of being a saint, and I think he is one. I told him to-day that if I were talking to him for an entire day, I could not tell him how very pleased I was at having come here for this retreat. They were eight most happy days indeed.

. . . "My window looks on the Convent—the Visitation—within 500 yards of it. I visited the hallowed spot on yesterday after-

noon—assisted at vespers and Benediction. 5 o'clock—knelt almost on the very place where our Lord appeared to the Blessed Margaret Mary! touched and knelt by her tomb—where her body is—and finally, on this morning, offered the Holy Sacrifice at the High Altar of the beauteous little church. . . . 'Tis a truly enchanting sanctuary.

"Now, I had better say good-bye, though I could write for an hour more. Such a recreation as we had on yesterday—about fifty of us. Now there are not fifteen Fathers in the house, and half of these will be gone in a day or two. They are gone—Soldiers of the Cross, north, south, east, and west, over the world! We have parted never again to meet on this side of the grave! They are all grand men—I was delighted with them. Wherever they go the Cross will rise, and the name of Christ be heard. 'Tis indeed a glory to belong to such a body."

Father Duffy next proceeded to Annecy, where he offered the Holy Sacrifice in the Convent of the Visitation there, and afterwards saw the bodies of the two Saints—F. de Sales and Jane Frances de Chantal. He also visited N. D. de Victoires and N. D. de la Salette, where he prayed for those near and dear to him.

But, as far as out-door scenery is concerned, his tour in Switzerland surpassed all he had ever seen, and he writes in glowing terms of the fortnight he spent there. He says: "All that I had ever seen before was beaten hollow by the enjoyment of that fortnight. to give you even a few of the details would take hours. During the entire time the weather and the scenery of lovely Switzerland kept vieing with each other apparently. And it is no more than the mere truth to say of them that both were simply superb." Again he writes: "I have been very happy here in this Catholic Canton of Valais, and the valley of the Rhone. I ramble along its banks often, through vineyards and orchards, and I leave it with regret on to-morrow."

He had the happiness of offering the Holy Sacrifice in the lovely old chapel built on the spot where St. Maurice, who commanded the Theban Legion, was massacred with his soldiers 6,600 in number, by order of Maximian the Roman Emperor, because they refused to offer sacrifice to the pagan gods. Speaking of this chapel, he goes on to say: "The altar-piece commemorates the massacre. It represents the saint on his knees—head and neck uncovered—the executioner standing beside him with the sword uplifted, just in the act of striking the blow! On the one side all the Roman pagan soldiers ranged in line, etc.; on the other the Christian soldiers of the Legion, with scarlet tunic and white cross, all waiting for their turn to follow their leader, Saint Maurice, to the combat and the crown! 'Tis very touching, and took my fancy vastly."

Having spent nearly six months on his travels, and completed his second course of sulphuric baths at Aix-les-Bains, and being now fully restored to health and strength, he retraced his steps towards Dublin, where he recommenced his daily routine of duty at

Upper Gardiner Street, full of gratitude to his superiors for their kindness in his behalf.

This feeling of gratitude he extended to all who did him any service, no matter how small, and if once he became a friend of anyone, he remained faithful to the end, unless it happened that that object of his friendship proved unworthy of his regard.

In the same way was he full of sympathy for those in trouble, and when anyone in whom he might be interested lost a friend or relative, they were certain to receive a cordial and sympathetic letter from Father Duffy. He had a wonderful facility at the "pen," and made it a point always to answer every letter he received, but this often took time owing to his heavy press of duty and large correspondence. He never received a useless letter, meaning nothing, for if he did the waste paper basket very quickly got possession of it, and there would be no more about it. His chief object in writing was to increase the reign of Christ in souls, and for this purpose he endeavoured to make his letters as so many sermons, but written in a pleasant style so as not to weary his correspondent.

He had a great affection for his relatives and friends, but would never allow his feelings to degenerate into any weakness or interfere with any duty. On one occasion, when about to preach a sermon at Upper Gardiner Street, he received a message informing him that his married sister was dying, and that if he did not go at once to her he might never see her alive. For some moments he felt uncertain how to act, but, considering that his duty was then to preach, he crushed down all natural feelings, and recommending his sister to God, he went into the pulpit under peculiarly trying circumstances. As soon as his sermon was over he hastened to his sister's bedside, and found her not dead but even a little better. However, this sister did not live long after the foregoing event, and he had the consolation of doing all that was necessary to make her last days on earth calm and peaceful. On the day of her funeral, having cast a last long look at her grave, he turned his steps towards Firhouse, to visit his Carmelite sister. He knew this was to be his last visit to the Convent he loved so well, but she knew nothing of his intentions with regard to his future, and he was determined to keep his secret yet awhile. It was a solemn meeting, and great must have been the conflict that went on in his soul, for when his dear sister, with her usual hospitality, stood up to go and see about getting him some refreshment, he cried out after her in most pathetic tones: "Oh! where *are* you, where *are* you! Come back!" From the greatness of his affection he could not bear to lose one moment of the short space of time at his disposal with his only remaining sister; and so he parted without having breathed a syllable that he was never again to see her on this earth. He kept his secret to the end. In sixteen days he was to leave the land he loved so well, never more to return.

To be continued.

OBITUARY.

DEATH OF THE REV. FATHER M'ENROE, S.J.

From *The Catholic Press*, 1902.

The news of the tragic death of the Rev. Father M'Enroe, S.J., on Christmas Eve, caused deep and widespread regret. The event was quite unexpected, and was brought about through the fearless performance of an act of fraternal charity whilst making his way from the Confessional in the new school church to his home at "Loyola," on the Greenwich Road, North Sydney. A pony attached to a village cart was being driven along the road by its owner, Mr. L. Clark, who was accompanied by his son and a man named Thomas Tobin, when the breeching straps gave way. The pony then began to kick and plunge, and eventually bolted. Mr. Clark being thrown out on the road. Father M'Enroe made an attempt to stop the runaway, but was knocked down, and when picked up was found to be in an unconscious condition. He was removed to his home, where he died a few hours afterwards, at the age of 68. The Requiem Mass and Solemn Office was celebrated on Friday, the feast of the first martyr, St. Stephen, in the beautiful new school-church on the Greenwich Road, North Sydney. The ceremonies were presided over by the Right Rev. Monsignor Carroll, V.G. The celebrant of the Mass was the Very Rev. Father Ryan, S.J., Superior of the Jesuits in Australia. The Rev. Father J. Rooney, S.J., and the Rev. Father M. Garahy, S.J., chanted at the Office, and the Very Rev. Dean O'Haran (the Cardinal-Archbishop's secretary) acted as Master of Ceremonies.

The following priests assisted at the sacred functions;—The Very Rev. Fathers A. Boyle, C.M., P. A. Slattery, O.F.M., A. Sturzo, S.J., and T. Garthan, S.J., the Rev. Fathers J. Hanly, C.M., T. O'Reilly, P.P., D. O'Reilly, M. Kirby, E. O'Brien, G. Keily, S.J., P. C. Cregan, T. Kenny, S.J., J. S Joyce, O.F.M., M. B. Gaynor, O.F.M., P. J. Moore, J. Rooney, S.J., J. Gately, S.J., J. Brennan, S.J., B. Comaskey, J. E. Peifer, S.J., T. Guinee, S.J., W. Gwynne, S.J., J. Henry, C.M., J. Whyte, T. Phelan.

Amongst the laity present were Messrs. T. J. Dalton and G. J. Bryant, Mr. and Mrs. R. A. Norris, Mrs. and Miss Spruson, Mr. J. J. Casey, Messrs. Edward, Harry, and Leslie Hudson, M'Auliffe, Kent, M'Kye, Vincent, Ebert, O'Grady, Theodore Roberts, Bull, Melady, sen., Melady, jun., Joseph Nowlan, D. Ryan, and others.

At the interment, which took place in Gore Hill Cemetery, immodiately after the Office, the Very Rev. Father Ryan, assisted by a large number of the clergy, officiated. The mourning cortege was here increased by the presence of all the little Catholic orphans, who came in charge of the Sisters of St. Joseph from Gladstone House to offer from their pure young hearts the incense of their prayers to the throne of God on behalf of their spiritual father and friend, who took so deep an interest in their welfare and ministered so often to their wants. The deceased priest was born in the County Cavan, Ireland, on July 21st, 1834, and he entered the Society of Jesus on August 8, 1865. Before that date he had been President of St. Patrick's College in Cavan. Two of his brothers are priests. One is a zealous missionary in America, the other is a distinguished Vincentian Father of Ashfield, N.S.W., who is at present in New Zealand. To them, to his other mourning relatives, and to his devoted brethren of the Society of Jesus, our sincerest sympathy is cordially extended. Father M'Enroe came to Australia in 1877, and laboured here up to the time of his death. Throughout his life he never failed to raise his voice against the evils of intemperance. He was a simple, upright, and a holy man. R.I.P.

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NOTICE.

Any source of information, whether in the shape of manuscripts, books, or personal knowledge throwing light on the early history of the Irish Mission, S.J., will be gratefully received by the Very Rev. Father Provincial, S.J., Presbytery, Upper Gardiner Street, Dublin.